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A BRIEF SKETCH OF THE ORIGIN AND SUCCESSIVE PASTORS OF
THE CONGREGATIONAL CHURCH, LOWER CHAPEL,
DARWEN, LANCASHIRE.

The following historical notices were compiled by the Rev. Samuel Nichols, the present pastor of Lower Chapel, Darwen, from the valuable MS. collections of the Rev. Thomas Raffles, LL. D. of Liverpool, who kindly permitted him to employ them in any manner he thought desirable. Mr. Nichols has, therefore, published a "Brief Historic Sketch," with some pertinent reflections, primarily addressed to his friends; but wishing it to have a more extensive circulation than a small pamphlet could secure, he has requested its insertion in our pages.

EDITORS.

THE ancient dissenting interest now connected with Lower Chapel had its origin in persecution for conscience sake. It seems that before the year of our Lord 1688, many Protestant families from surrounding towns and villages, prevented from meeting together for the worship of God in their usual way, were accustomed to assemble in an adjoining wood, there to enjoy the means of grace in peace and quietness; but when the glorious era of the Revolution dawned, and secrecy was no longer necessary, because publicity was no longer dangerous, these good people left their retreat, and jointly purchased a barn, which is still in existence as a dwelling house. Having fitted up this humble sanctuary in as decent a manner as circumstances would allow, they invited the Rev. CHARLES SAGER to become their pastor. He was born at Burnley, in the year 1635. At the age of twenty he was chosen master of the public school at Blackburn, in which situation he was highly

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useful, and greatly respected; being for a time connived at by the governors of the school, and allowed to retain his office till the year 1668, though he could not conscientiously conform to the establishment. After being turned out of the public school, because of his non-conformity, he betook himself to the teaching of a private one at Blackburn, and had many sons of gentlemen under his care. In that employment, still preaching often, he continued till 1683, when Major Nowel caused him to be sent to Lancaster Castle, for six months. During his confinement there, he was very useful among the prisoners and several inhabitants of the town, by setting up a conference on the Sabbath. His prison comforts and improvements were very great. In the year 1687 he received, and immediately accepted, the invitation to become pastor of the church of Christ, assembling in the place already mentioned; and till his death (a period of ten years) he laboured with much usefulness and

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comfort. His remains were deposited beneath the pulpit, and the devout men of that day "made great lamentation over him." He was succeeded by the Rev. GRIF-FITH GRIFFITH, who was a native of Wales, and became pastor of the church about 1701. The savour of his memory, as a man of patriarchal simplicity and general influence of character, is not yet extinct. During his ministry, the congregation increased so much, that they resolved to build a larger place; they accordingly bought a piece of ground, and immediately set to work. It is recorded, that without calling in the aid of any extra labourer, they all set themselves to work, minister and people, men, women, and children, some using the barrow, some the spade, some the trowel, some the hammer, till in a very short time, the building was erected, *free from any debt*. Thus was the present chapel erected, in the year 1719. After many years of successful labours, the remains of Mr. Griffiths were deposited at the foot of the pulpit stairs. He was followed by the Rev. Mr. BURGESS, whose labours and character were but lightly esteemed, and whose stay was but brief; though the exact time is uncertain. The period between his leaving and the entrance of his successor, the Rev. BENJAMIN MATHER, was long and uncomfortable. One part of the congregation were for the Rev. Mr. Yates, a native of Pickup Bank, who was educated at Glasgow, and reputed to be a high Calvinist; the other part were for Mr. Mather. A separation took place, and another chapel was erected in the immediate vicinity, which was called Yates's Chapel. There Mr. Yates laboured till 1748, when he died, and was succeeded for twelve months by Mr. Wilson, a man of disgraceful memory. Mr. Mather

was chosen pastor by that part of the congregation which remained at Lower Chapel, and continued amongst them till his death, which took place Jan. 23d, 1748. By some it has been stated that he was evangelical in his views, respected while living, and lamented when deceased; by others it has been maintained that he was unfriendly to the distinguishing doctrines of the gospel, and that, under his ministry, the congregation considerably declined; but it was allowed by all, that he was a man of moral character and of considerable talent. He was succeeded by one who, if universal esteem, peculiar veneration, and unbounded influence in the vicinity can merit the distinction, may justly be called a great man, even the Rev. ROBERT SMALLEY. He entered on his studies under the excellent Dr. Jennings, at Wellclose Square, A. D. 1744. About a year before the expiration of his studies, he received a unanimous call to take on him the pastoral charge; but he wisely complied with the advice of his tutor, and remained pursuing his studies till the usual term was fulfilled. During that year Mr. Makin (domestic chaplain to — Crompton, Esq. of Chorley) was prevailed on to officiate. Mr. Smalley was ordained on the 14th of August, 1751; in which service those excellent men, Drs. Jennings and Guyse, bore a part, Dr. Jennings preaching the ordination sermon, and Dr. Guyse delivering the charge. Not long after this, Mr. Smalley married the daughter of Mr. Yates, one of the principal supporters of Yates's Chapel, and thus happily united the two congregations under his own pastoral care. The early part of Mr. Smalley's ministry was rendered an eminent blessing to the congregation. The chapel was soon filled,

and in 1754 it was found necessary to erect a gallery for the accommodation of the hearers. In the year 1777, a friendly separation of twenty respectable families residing in Blackburn took place; and thus commenced the present Independent interest in that town. Mr. Smalley laboured at Darwen forty-two years, where he died, Jan. 26, 1791, aged 62 years. His remains were laid in the adjoining burying ground.

Some further notice is deserved of a man so excellent in his character, so extensive in his usefulness, and permitted by the Head of the church to be so long the pastor of the same christian community, with whom his ministerial labours commenced, and with whom also they ended. In him was happily illustrated the Scripture adage, "The memory of the just is blessed," for his memory is blessed even to this hour. His piety, friendship, wisdom, and prudence, are yet remembered with gratitude, and yet mentioned with enthusiasm. In him we see not the illustration, but the exception, to another scriptural adage: "A prophet is not without honour, save in his own country;" and being a native of Darwen, it is surprising that he should be so universally esteemed and honoured. He is said to have been a remarkably kind-hearted and affectionate man, possessing the esteem of all who knew him to such a degree, that it was said, if any man deserved the wo denounced in Scripture, "Wo unto you when all men speak well of you," that man was the Rev. Robert Smalley, of Darwen. He was a great student, and his literary attainments were highly respectable, and even eminent. It is possible that his fondness for the society of literary men, led him to form an intimate acquaintance with ministers whose learning was

great, but whose views and preaching were not according to the truth as it is in Jesus; while his candour and affability were such, that they admitted him to their pulpits. It must not be concluded from this, that his own views were not evangelical; yet it may be inferred that his statement of his views must have been very guarded, probably consisting of mere scriptural quotations, by which he never committed himself, nor gave offence to others. His manners are stated to have been very prepossessing, his appearance dignified and reverential, his delivery impressive, (although his sermons were read) marked by a full-toned voice, and never failing to produce a powerful effect upon his audience. The latter days of his life were embittered by personal infirmities, and grievous afflictions; but his departure to that world, where there is no sorrow, was happy and tranquil. After his decease, the pulpit was supplied for some time, by the students then under the care of the Rev. Mr. McQuae of Blackburn. The next Pastor of the Church was the Rev. RICHARD SMALLEY, son of the venerable man who preceded him; but his ministerial career was far less bright, and far more brief than that of his revered father. During his ministry, that separation took place, in which the present independent interest, now connected with Ebenezer Chapel, originated. Rev. Mr. BARRETT succeeded to the pastoral office in 1792, and resigned in 1795. At the time of his leaving, the present Parsonage House was building. He was succeeded by the Rev. RICHARD BOWDEN, son of the Rev. James Bowden, of Tooting. He became Pastor in 1796, and, in 1797, married Miss Catloe, of Darwen, who was drowned, while crossing a brook in 1805. This

most affecting event was over-ruled to her mourning husband and to the people of his charge; excitement and alarm spread like pestilential contagion; and while (as might have been expected) there were those that returned to indifference and sin, many died in faith, and many yet live, and walk in "the way to Zion." Mr. Bowden laboured at Darwen with little success for the first seven years—the fallow ground seemed unbroken—all efforts appeared to be entirely fruitless, his own soul began to sink from the chilling influence of the scene around him! But the set time to favour Zion arrived; and the song of the Psalmist might justly have been sung by him again and again, "I will sing of mercy and judgment, unto Thee, O Lord, will I sing." In the year 1813, Mr. Bowden accepted a unanimous call to Holloway, near London, where he died on the 20th of Jan. 1830, after but a few weeks cessation from his labours, aged 55 years. His pains were severe, but his patience was unruffled, and his supports were divine. One of his last expressions to his surrounding friends was this:—"Oh that I could comfort you with the comfort wherewith I am comforted of God;" "his end was peace." His successor at Darwen was the Rev. ROBERT BLAKE, who was settled over the people on the 21st of February 1814. His ministry was lively, striking, and very useful, but his stay was not protracted, for he left England for America in the month of August, 1819. He was followed by the Rev. ROBERT LITTLE, who was ordained July 24th, 1823; and whose labours have been too recent to need that they be specified. On account of inadequate health, he resigned the pastoral office entirely for a season. His resignation took effect on Lord's day, May the 24th, 1829,

and the same day witnessed the entrance of the Rev. SAMUEL NICHOLS on the duties of the pastoral office at Lower Chapel; in answer to the unanimous entreaties of the whole church and congregation, and in the midst of circumstances marked by affection and harmony, that seemed most obviously to indicate the will of the Head of the Church,—harmony, to the present hour, unbroken—affection, at the present hour, increased and strengthened.

Thus, my dear friends, have I presented you with a brief history of Lower Chapel, from its origin to the period of my writing. And, now, let me with all kindness and earnestness lay before you a few admonitions, as suggested to my mind while "musing on the days of old."

Cherish the principles in which Lower Chapel originated.

They were, you have seen, the glorious principles of nonconformity. Think not lightly nor seldom of those principles; but be solicitous to hold in increasing esteem, amid your quiet enjoyment of spiritual privileges and religious liberty, those sound and scriptural views of dissent to which your forefathers clung so closely in the time of danger, and in the bitterness of persecution.

Imitate the zeal with which Lower Chapel was erected.

Never forget that it was built by the joint and personal labours of the minister and the people; and think what must have been their ardent zeal for the cause of nonconformity—so closely identified with the cause of real religion—thus to have raised, one hundred and twelve years ago, the walls of a place whose area is so capacious, (36 feet by 60,) and to have been able when it was finished to say the one to the other, in reference to

its erection—we “owe no man any thing, but to love one another.” Think how interesting must it have been to see the venerable pastor and the little child—parents and their offspring—husbands and wives—all labouring on the spot; because (like Nehemiah and his associates) “they had a mind to work,” and bear ye ever in mind the testimony of an apostle, “It is good to be zealously affected in a good cause.”

Adore the patience which has been exercised towards Lower Chapel.

More than a century has the present building existed as a place of worship; and for upwards of thirty years previously had the people worshipped in their former and humbler sanctuary. And still is Lower Chapel a house for God! Allow me also to remind you, my dear friends, that the patience of God towards it is rendered more obvious and praiseworthy, when we recollect that there have been a few intervals in its history, when, alas! the note of ministerial warning was faint and indistinct—the standard of the cross was not manfully unfurled—the trumpet gave an uncertain sound. But many years since, this cause for lamentation has ceased to be; and the glory, well nigh departed, has been permitted to return and cheer by its revived lustre. Nor should you forget to bless God that, though from Lower Chapel have sprung the Independent Congregations of Haslingden, Blackburn, and Ebenezer Chapel, Darwen; a goodly and animating number of immortal souls are yet listening to matters of eternal moment within its walls, on the day of the Lord.

Beseech the blessing of God on the present circumstances of Lower Chapel.

It delights me that I can appeal to you for the truth of the state-

ments. I have already made as to the continuance of that harmony, and the increase of that affection with which you welcomed my first arrival as a pastor in the midst of you. It rejoices me still more to be permitted to know, that I have not “laboured among you in vain.” Yet be it far from us to forget, that persevering and importunate prayer are necessary to bring down from the God and Father of our Lord Jesus Christ, that influence of the Spirit which alone can give fulfilment to our hopes, and stability to that peace and liveliness with which you are at present favoured, to cheer your hearts amid the deep poverty, which is the appointed portion of many among you.—“Pray for the peace of Jerusalem; they shall prosper that love thee.”

Look onward to the future and last solemnities with which the History of Lower Chapel will be succeeded.

Ah! my dear friends! remember that though some of the ministers on whose lips you have hung are silent in the tomb, and others are removed far from you, you must yet meet them before the last tribunal! Often dwell on the anticipation of that day, when each successive Pastor of Lower Chapel must give in his account! Will some of them have to do it with grief? “That will be unprofitable for you!” Such anticipations will be deepened in their solemnity by the touching thought that, whenever the trumpet of judgment shall be heard—were it even on the morrow—*thousands* will arise from the burying ground of Lower Chapel, Darwen. “Judgment must begin at the house of God; and if it begin there, what will the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?”

Lay these things to heart, my beloved friends; implore the energy of the Holy Ghost to engrave them on your conscience; and, amid your supplications at the throne of

grace, continue yet more and more to remember *there*,

Your affectionate Pastor,

SAMUEL NICHOLS.

Chapel Cottage, Darwen, Jan. 1, 1831.

CRITICISMS ON THE SPECIMENS OF AMENDED TRANSLATIONS OF THE HOLY SCRIPTURES.

To the Editors.—PERMIT me briefly to advert to the subject of a New Translation of the Bible, which has been resumed in the last number of your miscellany. With many of the remarks of your Correspondents on both sides of the question, I cordially agree; but, on the whole, I am free to confess, that with all my convictions relative to the desirableness of an improved version, the more I give my attention to the specimens which have hitherto been furnished, the more I am satisfied that the time is not yet arrived for the production of a translation which, by excelling as a whole, shall supersede our English Vulgate. Some of the causes to which this is owing, it might seem invidious to state; but let any of your Correspondents give us a Translation of any single book of the Bible, and it will straightway be seen whether the enlightened portion of those who read that blessed volume, will desire the new, or whether they will not rather say, "the old is better."

I am sorry in being obliged to say that, in my judgment, a very great proportion of the specimens contained in your last number, are more or less objectionable, either on the ground of their not conveying a just representation of the sense of the original, or on account of the phraseology, which is far less appropriate than that employed in our common version. The following selection from these "specimens" will establish my position.

I. *Mistranslations.*

Luke i. 78, 79, "The day-spring hath visited us, to shine from on high to those who sit in darkness," &c. Closely as these two verses may be connected, it is quite unnatural to construe ἐξ ὑψους with ἐπιφαναί. According to the usage of Luke, the words ἀνατολή ἐξ ὑψους, "the day-spring from on high," are combined, just as δυνάμις ἐξ ὑψους, "power from on high," chap. xxiv. 49. The phrase points out the divine origin of our Lord, and not his present position, which the specimen proposes in its place. Besides, "to shine to," does not come up to the force of ἐπιφαναί, which signifies not merely to appear, to hold out light, but actually to furnish with light, and expresses that spiritual illumination which those should enjoy who were thus favoured with the visitation of the Sun of Righteousness.

John i. 6, "was raised up," is not a proper translation of *εἵκετο*, which in this passage does not seem to indicate any thing more than John's coming into existence, or his being in existence previous to the coming of our Lord. His being *raised up*, is rather implied in *ἀπεσταλμένος*, which ought certainly to be separated by a comma, from *ἀρχαῖος*.

John i. 9. "The light, the true (light) was that which," &c. The repetition of the word *light* is not at all necessary; and *ἡν το φως το αληθινον* cannot be better given than in our Vulgate: "That was

the true light," &c. ; not to say any thing of the clumsiness of the parenthetical insertion here, as in many other parts of the specimens.

John i. 11. "His own servants received him not." It does not appear that οἱ αὐτοὶ is to be taken in so restricted a sense. To give the full force of the original terms, the passage would require to be rendered thus; "He came to the country that was peculiarly his own; but those who were peculiarly his own received him not."

John i. 14. "The word *even* became flesh." Here the καὶ is either a simple copulative, or merely resumptive; but by no means an intensive.

— "so that we beheld." Though it cannot be denied, that καὶ, like the Heb. ו, is frequently used to denote a result or consequence, yet, as it here begins a kind of parenthetical sentence, it can only be rendered as a continuation, as it properly is in our common version.

Ver. 15. "He that is coming after me, *was brought into existence before me.*" How Christ could be said to be *brought into existence* before John the Baptist on any other than the Arian hypothesis, is more than I can discover. But Arianism apart—must γεγονεν necessarily be thus rendered? Are not the following words, οὐκ ἔμπροσθεν μου ἦν, expletive of its meaning? Though γινωσκει does signify to come, or be brought into being, it also simply denotes a state of existence, without any reference whatever to its commencement. In proof of this, it is only necessary to refer to the renderings of the LXX. in 1 Kings iii. 12, 13, *ὡς σὺ οὐ γεγονεν ἐμπροσθεν σου—ὡς οὐ γεγονεν ἀνὴρ ὅμοιος σοί.* The Hebrew verb, in both instances, is *הָיָה*, the simple verb of existence. And thus γινωσκει ἐμπροσθεν is frequently used, in the same an-

cient version, to express priority of being in comparison with the existence of some person or thing referred to in the context.

Ver. 18. "He hath fully explained (the divine doctrine.)" How much preferable our common rendering! It is in opposition to "no man hath seen God at any time," that it is said, Christ has fully made *him* known to us. "The divine doctrine" is not at all referred to in the preceding verse.

Rom. v. 6. Can "fallen" be regarded as any thing like an adequate translation of ἀσθενῶν? or "guilty persons" of ἀσεβῶν?

Verse 9, "declared righteous on account of his blood," is certainly not more intelligible, and to say the least, does not express more fully the meaning of δικαιωθεὶς, &c. than our old version.

Eph. v. 26, 27, "having purified it by the washing of water, *with the declaration* that he would present to himself the church," &c. Such a construction of the words ἐν ᾧ καθαίρεται is altogether unwarranted. Nor does it appear that they can be rendered differently from the manner in which they are represented in our common version, which is the sense in which they are taken in all the versions with which I am acquainted.

Eph. vi. 20. "I *grow old* in a chain." Πρεσβεύω does not signify to be or grow old, but to discharge the office of an ambassador.

Col. iii. 24. "Ye shall receive the recompense of your lot," must signify, if the words are to be understood according to the ordinary construction of language—a recompense for your present condition. The genitive τῆς κληρονομίας is exegetical, and means the heavenly reward.

1 Thess. iv. 16. "will descend from heaven with a command." To justify this rendering the original should exhibit ἐκείνου, and

not κελυσμαί; but for the former of these words there is no authority whatever, and the latter denotes a loud shout, a peal or crash, and is never used in reference to a command.

2 Tim. i. 12. "I am persuaded that he is able to keep the deposit which has been entrusted to me, until that day." Comparing the phraseology; δυνατος εστι την παραθηκην μου φυλαξαι with την καλην παραθηκην φυλαξον, ver. 14, and την παραθηκην φυλαξον, 1 Tim. vi. 20, it seems clear, that the deposit was entrusted to him on whom it devolved to keep it. Now, as in the latter case, Timothy is exhorted to keep that deposit which had been given to him, consistency of interpretation requires us to understand that in the former case to be what Paul had committed to Christ—the salvation of his soul.

2 Tim. ii. 15. "A workman that needeth not to be ashamed, taking care thoroughly to understand the word of truth." This translation is equally remote from the letter and meaning of the original. Ορθορουμεν refers not to the clear separation of the different portions of divine truth in the mind of the Christian teacher, though this is indispensable to his intelligent discharge of his office; but to its proper presentation to the view of his hearers, allotting to each his portion, and applying it according as their different circumstances and characters may require.

Heb. ii. 14. "Since then infants are partakers in common of flesh and blood," &c. Surely Philathes cannot be serious in proposing this as the real meaning of τα παιδια in this verse. Nothing can be more obvious than that the Apostle is referring to τα παιδια, whom he had mentioned in the preceding verse; viz. the spiritual children of the Messiah.

II. Inappropriate Phraseology.

"To come for the purpose of a testimony."

"He made his tabernacle among us."

"The glory certainly of the only begotten," &c.

"A very good and beneficent person."

"Take up the hard resolution."

"Unto the accomplishing of holy persons."

"The constructor of the household."

"As an attendant."

"President of holy things."

"Enraptured joy."

"What distinguished persons ought you to be."

But I will not trespass longer on the patience of your readers, otherwise it would be no difficult task to produce many more instances, even from this small sample of specimens, to prove, that, if we are to have a truly "AMENDED" translation, certain, thorough going, and consistent principles, must be carefully studied, and steadily applied to the execution of the work.

Feb. 11, 1831. PHILARCHAIOS.

THE PASTOR'S RETROSPECT.

THE ROMAN CATHOLIC PRIEST.

(Concluded from p. 94.)

OUR interesting convert from the errors and corruptions of popery had now discharged the last painful duty towards his parishioners. With the fidelity of a devoted mi-

nister of Jesus Christ, he had pointed out to them, in a forcible and scriptural appeal, the danger and the sin of continuing in that deluded community. It may be

hoped his address was not unattended with some success. We turn, however, now to the last scenes of his short, but happy, course. It will be remembered that he had entered the family of a Protestant gentleman, as tutor to his son. In this situation he applied himself with most exemplary diligence and affection to the instruction of his youthful charge. It was, however, not accordant with the will of his heavenly Father, that he should continue long in this employment. His mind was ripening for a brighter and a better world than this. Symptoms of delicate health had already shown themselves.

His appearance slightly indicated consumption; and it is probable that the agitation of mind which the persecution of his enemies, and the total dereliction of his friends, must have occasioned, proved highly prejudicial to his health. Though the suavity and amiableness of his manners always rendered his conversation pleasing, yet his countenance betrayed concern; and it was evident that he was very unwell before his final departure from Angoulême. His friends at Toulouse, with that benevolence which marked their whole conduct towards him, were determined he should try what effect the waters of Cauterets would produce before he should settle at A. About this time I received a letter from him, of which the following is an extract:

"It is from the Pyrenees I write to inform you of the different circumstances which have occurred during my journey from Angoulême. Every occurrence has been happy, and on many occasions I have had cause to praise God. At Montauban I became acquainted with a very pious and learned man from Edinburgh. He travels to visit churches and to do good wherever

he can. He is now going to Geneva, and from thence to Jerusalem, through Greece. We travelled together to Toulouse, in his own carriage. I introduced him to Mr. Ch—n, who was pleased and edified with this visit. I am here to drink the waters, and lengthen my short breathing—if I can. I have been happy in finding very good company here. Mr. —, an English minister, and I visit every day, and speak together of heavenly consolations. There is also another English gentleman here, pious as Mr. —; but he has set out for St. Sauveur, where he intends to reside for some time. I am very sorry for this, as his pious and learned conversation would be very useful to me in such a situation as I am now in."

In a letter from A— soon after, he informs me "that his health was so much improved, that he was enabled to preach the preceding Sunday from the following words of St. Paul, (Eph. v. 14.) 'Awake thou that sleepest, &c.' Thus, dear brother," says he, "I shall take the charge of a church, ere long, if it please the Lord. My friends have engaged me to do so, but I do not wish to be precipitate, not being yet perfectly recovered."

Soon after this he writes:—"I have received from Mr. D— a very pressing letter to return, and abandon what they call my errors. This letter, though written by his own hand, appears to me to have been dictated by the clergy, who make use of him as an instrument to corrupt me. He tells me that they sigh after my return, that they languish without me, and that if I will abandon the English heresy, the church, that is the clergy, is ready to pardon me: he here refers to the parable of the prodigal son. The remainder of the letter is not supported by any other

passage of scripture. He only observes, in general terms, that I am in error, without advancing any proof; as if, in contempt of the Word of God, I ought to believe these gentlemen on their word. I have answered this letter at sufficient length, and to make a complete antithesis to him, I have not written a word without proofs from scripture, with constant reference to the text."

The persecutions in Switzerland, which occurred about this time, deeply affected him. He would have instantly gone and joined the persecuted with all his heart, but his declining health, and other obstacles, formed an insurmountable barrier to his pious intentions. Soon after this period he caught a severe cold, when going to or returning from church, and was soon obliged to keep his bed, where for three weeks he continued to edify all around him in a manner the most remarkable and impressive, till the hour of his dissolution.

The following are a few extracts from a copious narrative of his conversion and death, published in France:

"His complaint was seated in the chest and lungs. It made rapid, though silent, progress, till Thursday, the 1st of July, when its nature became fully evident. The physician now pronounced him in great danger, and soon afterwards despaired of his case.

"On the 8th of July, M. M. addressed him on his critical situation in these words:—

"'The affection which we entertain for you, and our desire to see you employed in the work of Jesus Christ in this world, would make us anxious for your recovery; but we have reason for apprehending that your prayers will not be answered, for we can no longer conceal from you your extreme danger.'

"'May the Lord,' he replied 'be pleased to blot out my sins, and I am contented. I am in his hands, and all is right.'

"'Well, then, my dear brother, we have fears, and we cannot dissemble them; for the physician is of opinion that your disorder will be the means by which the Lord will put an end to your trial, and bring you to glory.' 'Ah! what you say gives me much pleasure. Blessed be the Lord! May his will be done, and not mine! I bless him, if so it please him, that I should be removed from this world; and I should have blessed him likewise if it had pleased him still to prolong my days here below.'

"S— bringing him something to drink, perceived that he smiled. 'How pleased you appear!'

"'Yes,' he answered, 'I am on my bed of triumph. The hour of my deliverance will soon arrive.'

"He wished to acquaint his parents with the near approach of his death. I offered to write to his father; but he said—'I believe that I can write to him myself—yes, I will write to him;' and sitting up in his bed, he wrote the following letter:—

"A—, July 9, 1824.

"MY DEAR PARENTS,—It is from my bed of pain that I write to you these few words. I think that the Lord intends shortly to call me to himself for ever; but if such be his will, I submit to it with pleasure, and it is now the only thing which I desire. I die in peace and joy, having accomplished what has been near my heart for many years. I die free from all the superstitions of the Romish Church. I have been much persecuted; but may God shew mercy to my persecutors. I pity them from the bottom of my heart, for they are all in the

thickest darkness; and you, my dear parents, who survive me, what will you do? Think of your soul—of that precious soul which has been redeemed with the price of the blood of Jesus. Attend to the entreaty which your son makes to you, when he is about to be removed from this world. Think, I say, of your soul. Resign yourselves into the arms of Jesus, and quit all the vain ceremonies of the Romish church.—My strength fails me.—If I recover from this sickness, I will write to you at length; but expect rather to receive the intelligence of my death, which I await with great joy. I love you all—my dear sister, her husband, and my niece, and remain, my dear and kind parents,

“Your very affectionate son,”

“J. A. C.”

“His pupil soon after approached his bed with emotion and tenderness. He thus addressed him: ‘My dear child, you will soon be deprived of your instructor; but recollect the advice which I have often given to you, and which I again give you now:—Be wise; obey your parents, and love the Lord.’ His feelings prevented him from continuing; and the child, who had begun to weep at the first word, possessing great natural sensibility and much affection for his tutor, now shed tears so copiously, that it was deemed necessary to withdraw him from so painful a scene.

“On one occasion, during the day, our afflicted friend exclaimed, with a holy joy, ‘How happy I am! There is no person in the world happier than myself. Kings are not so happy.’

“In the evening we were all prepared for the administration of the sacrament, which he had expressed his desire to receive.”

“We assembled in his room, and he was risen from his bed.

We prayed; and, after reading the 14th chapter of the Gospel of St. John, which he had himself pointed out; and after an exhortation, the subject of which was the affectionate and consolatory words of the Saviour in this chapter; and after having again prayed, we administered the Lord’s Supper to all who were present, to the members of the Consistory, to some lay gentlemen, and to our sick friend, who needed that his faith and hope should be quickened, by partaking of those external signs of the sufferings and death of the Saviour. We concluded with thanksgiving. After this we engaged in family worship. The whole services of the evening were edifying and affecting, calculated to awaken the conscience, and to gladden those humble souls who know and feel their sins; to strengthen their faith; to dispel the illusions and vanities of the world; to make us feel the necessity of repentance, of conversion, and resignation of heart to Christ, the God of mercies; and our need, without delay, of spending the remainder of life in that state of readiness in which we would wish to be, when, like the dying man before our eyes, we must be summoned to appear before God.”

“Every day, and more than once in the same day, he read some portion of the Holy Scriptures. His soul was continually thirsting after this divine nourishment, which he always received with joy.”

“At another time he requested that I would read to him several chapters in succession; observing, that it was no fatigue to him, and that his heart was always cheered, and filled with a holy and delightful joy in hearing the New Testament. A hymn also, which he selected, was sung to him, agreeably to his request; and so ready was he at all times to celebrate the

free grace of the Lord, that he would himself join in this sacred exercise with his faltering voice, notwithstanding the oppression upon his chest, and the general weakness of his frame. How affecting it was to hear him sing of love and victory, the fruits of the victory of his God, into whose bosom he was transported by faith, from the brink of the tomb, in anticipation of the happy moment when his soul should be set free, when his faith should be changed into sight, and his hope into fruition! The same evening he desired that I would read to him some pages of 'The Truth, Excellence, and Utility of the Holy Scriptures,' a work which had just arrived from Toulouse, and which excited in him a peculiar interest. The author of it was a faithful servant of Christ, an English layman, one of the Christian friends whom he most loved; and as a sequel to this book, he had lately translated the little work by the same author, called 'The Order in which the Scriptures may most profitably be read.'

"At length he drew near to his last hour. We were all on our knees, near his bed, and we did not think that he could hear our prayers; but when I uttered "Lord Jesus, come, and receive his soul into thy bosom," he repeated the word "come!" and when I said "Amen, yes, Amen," he repeated likewise, "Amen." A little while afterwards we again prayed, having no idea that he could still hear us; but when I again said "Amen," his eyes, which were half open, were raised to heaven. These two words were the last which passed his dying lips; the last which evidenced his faith, his hope, and his love to the Lord; and his eyes, which were lifted to heaven, gave the last indications of life. Quickly, indeed, the Lord removed, from

time to eternity, from earth to Paradise, and received into his bosom, that immortal soul, which was his own gift at first, and which had been redeemed with the price of his own blood. This dear brother, this pious and blessed follower of Jesus, fell asleep, with the sweetest peace and joy of mind, in the arms of his Saviour. His last moments were perfectly calm, and nothing denoted a feeling of pain. After his death, a smile remained visible on his countenance. He died on the 19th of July, 1824, aged nearly twenty seven years."

I am acquainted with but few incidents of his life, prior to those which have been here related. He informed me that he was at two or three colleges, and had been for some time preceptor in a gentleman's family, before he became a deacon. Previous to this, he had lived at home with his friends, occasionally visiting those in Angoulême and other neighbouring towns.

Some time before his last illness, he expressed a great desire to be employed as a missionary to the Isle of France, and wished me to interest myself for him with the directors of one of the Missionary Societies. His heart, indeed, burned with zeal for the salvation of souls, and the glory of his Redeemer; but it was not allowed him to continue in the world, to conflict with the powers of sin and error. Rapid was the emancipation of his mind from the papal errors under which he had long been oppressed, and rapid his deliverance from all the burdens of mortality. His experience in the chamber of affliction was highly encouraging and consolatory; his death-bed scene had scarce one shade of sadness, all was holy peace—and sacred joy—and celestial hope. He spake, and sung, and prayed, and communed with

his friends, as on the confines of that world which is full of glory; and from it he now seems to call us, who are left behind, to pursue

the same holy path, till we attain the same immortal elevation before the throne of God.

NARRATIVE OF THE DEATH OF JESUS CHRIST;
NEWLY HARMONIZED, AND TRANSLATED FROM THE TEXT OF
THE FOUR EVANGELISTS.

(Continued from page 24.)

SECTION IV.

Condemnation of Jesus by Pontius Pilate.

Matt. xxvii. 1—30; Mark xv. 1—19;
Luke xxii. 66—71, end; xxiii. 1—25;
John xviii. 28—40, end; xix. 1—16.

As soon as it was morning, all the chief-priests, and the elders of the people held a consultation against Jesus, to put him to death. And, having brought him again into their Sanhedrim, they said, Tell us whether thou art the Christ. He said to them, If I tell you, ye will not believe; and, if I question [you,] ye will neither answer me, nor release [me.] Henceforth, the Son of Man will sit at the right hand of the power of God. On this,² they all said, Thou art, then, the Son of God? He replied³ to them, Ye say what⁴ I am. They said, What further need have we of evidence, since we ourselves have heard [enough] from his own mouth? And the whole assembly of them rose up; and, having bound Jesus, they led [him] away, and delivered him to Pontius Pilate, the governor.

When⁵ Judas, who had betrayed him, found⁶ that he was condemned, he regretted [what he had done,] and brought back the

thirty pieces of silver to the chief-priests, and to the elders, saying, I have sinned, by betraying innocent blood. They replied, What [is that] to us? See thou [to that,] On which,⁷ he threw down the silver pieces in the temple, and went away, and⁸ hanged himself. The chief-priests took the money,⁹ and said, It is not lawful to put it¹⁰ into the treasury,¹¹ because it is the price of blood. And, after consulting, they purchased with it the potter's field, as a burial-ground for strangers; on which account, that field is, to this day, called A field of blood. Then was fulfilled what was spoken by the prophet Jeremiah,¹² —“ And I took the thirty pieces of silver, the price of him who was appraised, whom some of the sons of Israel appraised; and I gave them for the potter's field, as the Lord commanded me.”

So they led Jesus from [the palace of] Caiaphas to that of the Roman governor;¹³ and it was early. They did not themselves enter the governor's palace, lest they should be defiled, and prevented from eating the pass-over.¹⁴ Pilate, therefore, went forth to them, and said, What accusation bring ye against this

ALTERATIONS, OMISSIONS, NOTES, &c.

(1) not. (2) And. (3) said. (4) that. (5) Then. (6) seeing.

(7) And. (8) as he went, he. (9) silver pieces. (10) them. (11) Corban, or sacred treasury. (12) Zech. x. 12, 13. (13) to the pretorium. (14) but that they might eat the passover.

man? They answered him, If he were not a malefactor, we should not have delivered him to thee. Pilate said to them, Take him yourselves, and judge him according to your Law. The Jews said to him, We have no authority to put any one to death. Thereby fulfilling what Jesus had said, when intimating what kind of death he was to die. Then¹⁵ they began to accuse him, saying, We found this man perverting the nation, and forbidding to pay tribute¹⁶ to Cæsar; declaring himself to be Christ, the king.¹⁷ And Jesus stood before the governor. So the governor asked him, Art thou the king of the Jews? He answered him, [It is as] thou sayest. And, on¹⁸ being accused by the chief-priests, and the elders, he made no reply. Then said Pilate to him, Dost not thou make any reply? See, how many charges they bring against thee. But Jesus still made no reply; whereat¹⁹ the governor wondered exceedingly.

Then Pilate returned into the palace; and, having called Jesus, said to him, Art thou the King of the Jews? Jesus answered,²⁰ Sayest thou this of thyself, or have others told it thee concerning me? Pilate replied, Am I a Jew? Thine own nation, and the chief-priests have delivered thee to me. What hast thou done? Jesus answered, My kingdom is not of this world. If my kingdom were of this world, my followers would have striven that I should not have been delivered to the Jews; but, now, [it is evident that] my kingdom is not of this world.²¹ Pilate said to him, Thou art a king then?

Jesus answered, [As] thou sayest, I am a king. For this purpose was I born, and for this purpose came I into the world, that I should bear witness to the truth. Whosoever is of the truth obeyeth my voice. Pilate said to him, What is truth?

Having thus spoken, he again went forth to the Jews, and said to them, I find no fault in this man. But they became more urgent, saying, He stirreth up the people; and hath spread his doctrine²² throughout all Judea to this place, beginning from Galilee. On hearing of Galilee, Pilate asked, Is the man a Galilean? And, having learned that he belonged to Herod's jurisdiction, he sent him to Herod, who,²³ also, was at Jerusalem during that season.²⁴ When Herod saw Jesus he was very glad, for he had long wished to see him, on account of the²⁵ reports which he had heard of him, and he hoped to see some miracle performed by him. He, therefore, asked him many questions, but Jesus²⁶ gave him no answer. Meanwhile,²⁷ the chief-priests and the scribes stood by, vehemently accusing him. But Herod, with his guards, made light of him, and mocked [him;] and, after dressing him in a splendid robe, sent him back to Pilate. The same day, Pilate and Herod were reconciled to each other, for they had previously been at enmity.

Then Pilate, having called together the chief-priests, with the rulers, and the people, said to them, Ye have brought me this man, as a perverter of the people; and, behold, after examining [him] before you, I have not found him

ALTERATIONS, OMISSIONS, NOTES, &c.

(15) And. (16) tributes, or taxes. (17) king—Christ. (18) his. (19) so that. (20) him—suspected by Griesbach. (21) not from hence.

(22) by teaching. (23) himself. (24) in those days;—namely, of the passover. (25) numerous,—suspected by Griesbach. (26) he. (27) And.

guilty of any of the crimes whereof ye accuse him: Neither has Herod, for I sent you to him, and, behold, nothing deserving of death has been done by the man.²⁸ I will, therefore, chastise him, and release [him.] Now, at each return of the festival,²⁹ the governor had been accustomed to release to the multitude any one of the prisoners whom they chose. And they had at the time a prisoner of note, named Barabbas; who, on account of a sedition, attended with murder, which had taken place in the city, was in prison,³⁰ with his accomplices.³¹ The multitude, then,³² began with loud cries to request [Pilate to do for them] what he had always done.³³ So, as they were assembled, he³⁴ said to them, Whom do ye wish me to release to you, Barabbas, or Jesus, who is called Christ? Do ye choose that I should release to you the king of the Jews? For he knew that through envy the chief-priests had delivered him [into his hands.] While he was sitting on the judgment seat, his wife sent to him, saying, Have nothing to do with that righteous man, for I have suffered much in a dream to day because of him. But the chief-priests and the elders persuaded the multitude³⁵ to demand Barabbas, and to destroy Jesus. Then the governor said again to them,³⁶ Which of the two do ye wish me to release to you? They all cried again, Not this man, but Barabbas. Desirous to release Jesus, Pilate once more addressed [them,] What, then, do ye wish me

to do [to him] whom ye call king of the Jews? They cried out in reply, Crucify [him,] Crucify him. He spoke to them the third time, Why? What evil hath he done? I have not found him guilty of any crime deserving of death, I will, therefore, chastise him, and release [him.] But they were urgent with loud cries, demanding that he should be crucified.

Then Pilate took Jesus, and caused him to be scourged.³⁷ And the soldiers of the governor,³⁸ after stripping him, threw around him a purple military robe;³⁹ and, having platted a crown of thorns, they put [it] on his head, and [laid] a cane across⁴⁰ his right hand. And, kneeling before him, they mocked him, saying, Hail, king of the Jews. And, after spitting on him, they took the cane, and struck him on the head. Pilate, then,⁴¹ went out again, and said to the Jews,⁴² Behold, I bring him forth to you, to let you know⁴³ that I find no fault in him. So Jesus came forth, wearing the crown of thorns, and the purple robe. And Pilate⁴⁴ said to them, Behold the man. But, when the chief-priests and the officers saw him, they cried out, Crucify [him,] Crucify him.⁴⁵ Pilate said to them, Take him yourselves, and crucify [him,] for I find no fault in him. The Jews answered him, We have a Law; and, according to our Law, he ought to die, because he hath claimed to be⁴⁶ the Son of God. On hearing this, Pilate became more alarmed; and, returning into the palace, said to Jesus,

ALTERATIONS, OMISSIONS, NOTES, &c.

(28) by him. (29) at each festival; —namely of the passover. (30) imprisoned. (31) with the aditious associates. (32) And the multitude. (33) for them. (34) Pilate. (35) multitudes. (36) And the governor answered them.

(37) and scourged [him.] (38) Matt. xxvii. 27. (39) *χλαμύς*, a cloak worn by Roman generals, &c. (40) on. (41) then—expunged by Griesbach, but retained for the sake of connexion. (42) to them. (43) that ye may know. (44) he. (45) him—inserted by Griesbach. (46) made himself.

Whence art thou? But Jesus gave him no answer. Pilate⁴⁷ said to him, Dost thou refuse to speak to me?⁴⁸ Knowest thou not that I have authority to crucify thee, and have authority to release thee? Jesus replied, Thou wouldest have had no authority at all against me, had it not been given thee from above; therefore, he that delivered me to thee is guilty of a greater sin. Thereupon Pilate endeavoured to release him. But the Jews cried out, If thou release this man, thou art no friend of Cæsar. Whosoever claimeth to be⁴⁹ a king denieth the claims of Cæsar.⁵⁰

On hearing these words,⁵¹ Pilate brought Jesus forth, and sat down on the judgment-seat, in a place called The Pavement;—in Hebrew, Gabbatha. It was the preparation-day of the passover, and about the sixth hour.⁵² And he said to the Jews, Behold your king. But they cried out, Away with [him,] Away with [him,] Crucify him. Pilate said to them, Shall I crucify your king? The chief-priests replied, We have no king but Cæsar. When Pilate perceived that his efforts were of no avail;⁵³ but that, on the contrary,⁵⁴ a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man, See ye [to it.] All the people replied, His blood be on us, and on our children. And their clamours, and those of

the chief-priests prevailed; for Pilate, desirous to satisfy the multitude, gave sentence that their demand should be executed. So he released to them Barabbas, imprisoned on account of sedition, and murder, whom they had desired; but abandoned⁵⁵ Jesus to their will.

SECTION V.

Crucifixion, and Death of Jesus.

Matt. xxvii. 27, 31—56; Mark xv. 16, 20—41; Luke xxiii. 26—49; John xix. 16—37.

Then the soldiers of the governor took Jesus into the palace, and gathered around him the whole guard.¹ And, when they had [again] mocked him, they stripped him of the purple robe, put on him his own clothes, and led him away to crucify [him.] As they went forth, they met, coming from the country, a Cyrenian, named Simon, the father of Alexander, and of Rufus. Him they compelled [to assist, and] laid on him the cross, to carry behind Jesus. And there followed him a great multitude of the people, as likewise many women, who smote their breasts, and lamented him. But Jesus turned towards them, and said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming wherein they will say, Happy [are] barren women, wombs which never bare, and breasts which never suckled. Then will they begin to say to the mountains, Fall on us, and to the hills, Cover us; for, if they do these things to the green tree, what will be done to the dry [tree?]

And two² malefactors were,

(55) delivered.

(1) cohort. (2) others, [who were.]

ALTERATIONS, OMISSIONS, NOTES, &c.

- (47) then—expunged by Griesbach.
(48) Dost not thou speak to me?
(49) maketh himself. (50) speaketh against Cæsar. (51) preferred by Griesbach to—this word. (52) the third hour—considered by Griesbach equal, or preferable. (53) that he was of no avail. (54) rather.

also, led forth to suffer death with him. So, bearing his cross, Jesus³ went forth to the place named after a skull, and,⁴ in Hebrew, called Golgotha. On arriving at this place,⁵ they offered him a draught of wine and myrrh, [as it were,] vinegar mingled with gall; but, after tasting, he refused to drink [it].⁶ Then they crucified him there, as likewise the malefactors, one on the right hand, the other on the left, and Jesus in the midst;⁷ but Jesus said, Father, forgive them, for they know not what they are doing. Pilate, also, caused a title, denoting the charge against Jesus,⁸ to be written, and fixed to the cross,⁹ over his head. This is Jesus of Nazareth, the king of the Jews. Many of the Jews, therefore, read this title; for the quarter of the city where Jesus was crucified was near,¹⁰ and it was written in Hebrew, in Greek, [and] in Latin. Then said the Jewish chief-priests to Pilate, Write not, The king of the Jews, but that he said, I am king of the Jews. Pilate answered, What I have written, I have written.

When the soldiers had crucified Jesus, they took his outer garments, and divided them into four parts,¹¹ for each soldier a part; as likewise his vest.¹² Now the vest was without seam, woven from the top throughout. So they said one to another, Let us not rend it, but cast lots for it, [to

settle] whose it shall be. In fulfilment of the Scripture which saith,—“They parted my garments among them, and for my vesture they cast lots.”¹³ Thus, accordingly, the soldiers did; for, after parting his outer garments, they cast lots¹⁴ for them, [to settle] what each man should take.

It was the third hour when¹⁵ they crucified him; and they sat down, and guarded him there, while¹⁶ the people stood looking on. And those who passed by reviled him, shaking their heads, and saying, Aha, thou that destroyest the temple, and rebuildest¹⁷ [it] in three days, save thyself. If thou art the Son of God, come down from the cross. In like manner, also, the chief-priests, jesting among themselves, with the scribes, and the elders, said, He saved others, [but]¹⁸ cannot save himself. If he is the Christ, the king of Israel, let him now come down from the cross, and we will believe on him. He trusted in God: Let [God]¹⁹ now deliver him if he will have him; for he said, I am the Son of God. The soldiers, likewise, mocked him, coming up, and offering him vinegar, and saying, If thou art the king of the Jews, save thyself. One, even,²⁰ of the crucified malefactors reviled him, saying, If thou art the Christ, save thyself, and us. But the other replied, and rebuked him, saying, Dost not thou fear God, since thou art suffering the same punishment? We, indeed, justly, for we receive the due recompense of our actions, but this man never did²¹ any thing amiss. And he said to Jesus, Lord, remember me, when thou comest in thy kingdom. Jesus said to him, I tell thee truly, this

ALTERATIONS, OMISSIONS, NOTES, &c.

(3) he. (4) called Skull-Place, which is. (5) at a place called Golgotha. (6) he would not drink. (7) In fulfilment of the Scripture which saith, “And he was ranked among transgressors.” Mark xv. 28;—inspected by Griesbach. (8) a title of the accusation against him. (9) Pilate also wrote a title, and put [it] on the cross. (10) substituted by Griesbach to— for, the place where Jesus was crucified was near the city. (11) made four parts. (12) and [took] the vest.

N. S. NO. 75.

(13) lot. (14) lot. (15) and. (16) and. (17) buildest. (18) he. (19) him. (20) And one. (21) hath not done.

X

day thou shalt be with me in Paradise.

Now, there stood near the cross of Jesus his mother, and his mother's sister, Mary the [wife] of Cleopas, and Mary of Magdala. Then Jesus, seeing his²² mother, and the disciple, also, whom he loved, standing near, said to his mother, Woman, behold thy son. Then he said to the disciple, Behold thy mother. And, from that hour, the disciple received her to his home.

When the sixth hour was come, the sun was obscured ; and a darkness overspread the whole land until the ninth hour. At the ninth hour, Jesus cried with a loud voice, Eloi, Eloi, lamma sabachthani ? which, when translated, is, My God, My God, why hast thou forsaken me ? On hearing [this,] some of the bystanders said, Behold, he calleth on Elijah. Then²³ Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I thirst. And there stood near a vessel full of vinegar. So one of them immediately ran, and took a sponge ; and, having filled [it] with vinegar, and fastened [it] to a rod of hyssop, gave him drink. But the rest said, Hold, let us see whether Elijah will come, and deliver him. When Jesus had received the vinegar, he again cried with a loud voice, [All] is accomplished ; Father, into thy hands I will commit²⁴ my spirit. Having thus spoken, he bowed his head, and resigned his²⁵ spirit.

And, behold, the vail of the temple split asunder in the midst, from the top to the bottom. And the earth quaked, and the rocks

were rent, and the tombs flew open,²⁶ and many bodies of deceased saints arose ; and, coming out of the tombs after his resurrection, entered the holy city, and appeared to many. When the centurion, who stood opposite,²⁷ and those who were with him, guarding Jesus, observed the earthquake, and the [other] events, [and] that he expired with such a cry, they feared greatly, [and] gave glory to God, saying, Certainly this man was a son of God. And the whole multitude who had come together to this spectacle, on observing these events, returned, smiting their breasts. And all the friends and acquaintance of Jesus²⁸ stood afar off, beholding these things ; with many women, among whom was Mary of Magdala, and Mary the mother of James the lesser, and of Joses ; and Salome, the mother of the sons of Zebadiah, who had, also, followed him, and ministered to him, when he was in Galilee, as likewise many other women, who had come up with him to Jerusalem.

Now, in order that the bodies might not remain on the cross during the sabbath-day ; as it was then the preparation-day, that is, the day before the sabbath, for that sabbath-day was a high day, the Jews requested Pilate that their legs might be broken, and that they might be taken away. So the soldiers came, and broke the legs of the first, and of the other who was crucified with Jesus ;²⁹ but, on coming to him,³⁰ as they perceived that he was already dead, they did not break his legs ; but one of the soldiers, with a spear, pierced his side, and, immediately, there came forth blood, and water. One³¹ who

ALTERATIONS, OMISSIONS, NOTES, &c.

(22) the. (23) After this. (24) preferred by Griesbach to—I commit. (25) the.

(26) were opened. (27) him. (28) And all his acquaintance. (29) him. (30) Jesus. (31) And he.

saw [the fact] bears [this] testimony, and his testimony is true, and he is sure that he relates what is true, that ye also¹² may believe. For these things happened in fulfilment of the Scripture, "Not one of his bones shall be broken;"¹³ and, again, another Scripture saith, "They shall look on him whom they pierced [to the heart.]"¹⁴

SECTION VI.

Entombment of the body of Jesus.

Matt. xxvii. 57—66, end; Mark xv. 42—47, end; Luke xxiii. 50—56, end. John xix. 38—42, end.

After these things, when it was now late, there came a rich man of Arimathea, a city of the Jews, named Joseph, a good and upright man, and a member of the Sanhedrim,¹ but who² had not consented to their plot, nor to its execution;³ being himself one who expected⁴ the kingdom of God, and⁵ a disciple of Jesus, although secretly, through fear of the Jews. This man went boldly to Pilate, and requested that he might take the body of Jesus. Pilate wondered if Jesus⁶ were already dead. So, calling the centurion, he asked him if he had been dead any time; and, having been assured [of this] by the centurion, he granted the body to Joseph. Then Joseph⁷ came, and took the body⁸ [from the cross.] Nicodemus, who at first went to Jesus by night, also came, bringing a mixture of myrrh, and lignaloes, about a hundred pounds [in weight.] So they took the body of Jesus; and, having purchased clean linen, bound the body⁹ in bandages with

the spices, according to the Jewish manner of embalming.

Now, in the place where Jesus¹⁰ had been crucified was a garden, and in the garden a new tomb, which [Joseph of Arimathea]¹¹ had caused to be hewn for himself out of the rock;¹² [but] wherein no one had ever yet been laid. There, then, on account of the Jews preparation-day, as the sabbath was approaching, and the tomb was near, they laid Jesus; and, after rolling a large stone against the entrance of the tomb, they departed.¹³ Meanwhile,¹⁴ Mary of Magdala, and Mary [the mother] of Josés were sitting opposite;¹⁵ and, [with the other women,]¹⁶ observed the tomb, and how the¹⁷ body was laid; after which,¹⁸ returning [into the city,] they provided spices, and balsams, but rested on the sabbath-day, according to the commandment.

On the following day, that is, [the day] after the preparation-day, the chief-priests and the Pharisees went in a body to Pilate, and said, Sir, we recollect that, when this impostor was alive, he said, Within three days, I shall rise [from the dead.] Command, therefore, that the tomb be secured till the third day, lest his disciples should go,¹⁹ and steal him [away,] and tell the people, He is risen from the dead; for, this²⁰ last imposture would be worse than the first. Pilate said to them, Take a guard, go, [and] make [every thing] secure, in your own way.²¹ So they went; and, after sealing the stone, secured the tomb by the guard.

ALTERATIONS, OMISSIONS, NOTES, &c.

- (32) also—inserted by Griesbach.
(33) Exod. xii. 40; Psalm xxxiv. 20.
(34) Zech. xii. 10.

(1) an honourable member of the Council. (2) This man. (3) or to their deed. (4) an expectant of. (5) being. (6) he. (7) he. (8) of Jesus. (9) it.

London, January, 1831. W. S.

- (10) he. (11) he. (12) his new tomb, which he had hewn in the rock. (13) he departed. (14) And. (15) the tomb. (16) Luke xxiii. 55. (17) his. (18) And. (19) by night—expunged by Griesbach. (20) the. (21) as ye know [how]

THE VALEDICTORY ADDRESS OF AN AFFLICTED PASTOR.

The following excellent letter will explain the melancholy occasion on which it was penned, and our anxious desire that its usefulness might be extended far beyond the church to which it was addressed, is our apology for inserting it. We fervently wish that our afflicted brother may be sustained by the consolations of that religion which he so tenderly recommends to others.

EDITORS.

To the Church and Congregation assembling in Broad Street Meeting-House, Reading.

MY BELOVED FRIENDS,—The hand of God has separated us. While we humbly acquiesce in this event, we should be solicitous to improve it. Accept, therefore, as a proof of my unchanged affection, and in accordance with the request of your respected pastor,* my last admonitions.

Believe me, that I cannot forget that practical kindness, which, in spite of numberless ministerial and pastoral defects, has alleviated my labours, cheered my days of domestic sorrow, and has followed me without weariness through the long months of increasing languor. My experience, at least, will bear testimony, that the affection of a people for their minister is more than a name. How shall I better acknowledge your sympathy, than by adding to my prayers for your welfare, a solemn exhortation to those duties whose discharge is essential to your happiness?

You will expect nothing novel in this letter: my sentiments on most points you know; the meditations of indisposition have not altered them; nor do I wish you to embrace any tenets that are less ancient than the word of God. "Whatever is new in religion is false." I write, therefore, "none

other things to you than what ye read or acknowledge, and I trust ye shall acknowledge even to the end."

I address myself first to the church. In doing so, I shall take it for granted that I am speaking to real Christians. I dare not, however, make this supposition without reminding you, that in the family of Jesus there was a traitor, and that Ananias and Sapphira were members of the first Christian society. "Let every man, therefore, prove his own work, and then shall he have rejoicing in himself alone, and not in another."

Christian brethren! never relinquish the idea that doctrinal sentiment is important; it must be so, as long as thought is the source of feeling and the germ of action. Let no tenet be admitted into your creed, that does not, directly or indirectly, honour the Redeemer. If it does not, it cannot be scriptural; the Bible is "the word of Christ,"—"the testimony of Jesus." Cleave, then, to his Deity and atonement, while life endures. Value the doctrine of justification by faith alone, as the basis of your eternal joy. Cherish deep views of human depravity; so shall you magnify that grace which stooped to the cross. Acknowledge the agency of "the Spirit of Christ," not merely in the work of regeneration, but in the production and support of every holy desire. Ever esteem personal and progressive holiness as the grand evidence of your love to the Saviour, and the most splendid homage that earth can yield to his unspotted purity. Trace every spiritual blessing to that "grace which was given us in Christ Jesus, before the world began." Let heaven be most at-

* The Rev. A. Douglas, the senior Minister.

tractive, as the palace of your Lord. Let Christ be "all and in all."

But while you defend the doctrines of grace, as the doctrines of revelation, never for a moment conceal those parallel exhibitions of the divine equity which pervade the Bible. Dread the slightest imputation on the divine justice. And, believe me, you can never maintain its honour without possessing clear views of human accountability—a doctrine which lies as deeply at the foundation of religion, and is as perpetually recognized in Scripture, as the existence of God. Till you acknowledge that rational powers, sufficient information, and freedom from compulsion, render their possessor justly responsible for every transgression to the great Lawgiver, as they do to all human governments, you can never perceive the justice of the threatenings of the Bible, nor of the final condemnation of the impenitent. Indeed, if this truth could be subverted, the peculiarities of the gospel must fall with it; since there can be no sin where there is no capacity for duty, no grace where there is no equity. Destroy human accountability, and redemption from hell, procured by the unutterable mercy of Calvary, becomes an act of simple justice, a mere compensation for wrong. I the more pointedly introduce this subject, because I daily perceive, that against the responsibility of man, infidelity and antinomianism, in monstrous and unholy alliance, direct their fiercest assaults. Read the Scriptures much and *connectedly*, and you will never become their prey.

And let your sentiments be not merely scriptural, but let them be as comprehensive as the Scriptures. "In understanding be ye men." Traverse the whole length and

breadth of revelation, and your minds will never condescend to the shackles of a human system. You will learn easily to connect sanctification with justification; the general with the special aspect of the Redeemer's death; habitual self-examination with an hourly and simple dependence on Christ; the minutest attention to the details of Christian practice, with the most grateful adoration of the "eternal purpose" of God; the most pungent appeal to the consciences of the ungodly, with the unwavering assertion of the necessity of divine influence. Let then the Bible, the *whole* Bible, be your theology.

But always recollect, that your creed, if it be more than nominal, will bear the fruits of holiness. Precept is as essential a part of the word of God as doctrine. "Let your conduct be as becometh the gospel of Christ."

"Take heed to yourselves." The unseen beings who watch your devotional retirement can easily guess at your subsequent conduct; let them derive no encouragement to temptation from your neglect of the closet, or your carelessness in it. Let the Bible be your companion there: read it with close attention to the context and to parallel passages; and let no human composition exclude the book of God. The Scriptures will furnish you with materials for self-examination: let this duty mark the close of each day, week, and month, and the recurrence of interesting anniversaries; and ever connect with it that unmingled reliance upon the promises and the mercy of Christ, without which obedience to the *command*, "Rejoice evermore," will be impracticable. Think much of heaven: carefully read Baxter's *Saints' Rest*; and select from your evening portion of the Scriptures,

some text, that, through the waking moments of the night, may conduct your meditations "within the veil." Let ejaculatory prayer and incessant vigilance connect the hours of more stated devotion. So shall "your citizenship be in heaven."

Your children claim your next and your most solicitous regard. I do not speak from mere conjecture when I say, that scripture narrative, simple and interesting illustrations of the Gospel, habitual kindness, and especially suitable prayer offered up with them alone, will commonly produce an early and a deep impression on their susceptible minds. Gall's "End and Essence of Sunday School Teaching," will afford you many valuable hints. But let the Bible be your standard: bring events domestic and political to its statements; and let it enrich your conversation, "when you sit in the house, and when you walk by the way." Consult in little things the spiritual welfare of your household; let your very newspaper be a religious one. And, for the perpetual regulation of your actions and tempers, recollect, that children learn more by the eye than by the ear.—Neglect not your servants. Seek their conversion, by requiring their regular attendance at domestic worship, by furnishing them with useful books, by securing to them their Sabbaths as sacred as your own, and by urging upon them with much affection the necessity of personal godliness. Let it in all points be manifest that your houses are "the tabernacles of the righteous;" and never forget that they are *but* tabernacles: the "mansions" are above.

Seek the prosperity of the church with which you are connected. Labour for its real re-

spectability: this is widely different from the vastness of its numbers, the magnitude of its wealth, or the splendour of its sanctuary. If a church could be pointed out, whose prayer-meetings were maintained with fervour; whose knowledge of the Bible was accurate and extensive; whose contributions to benevolent objects bore a scriptural proportion to its property; whose poor were regarded with deep sympathy; whose members were feared and hated by the world for their piety, and yet honoured for their unimpeachable integrity and abundant charity; whose Christianity was fully imbued, not with a spirit of petty proselytism, but with the missionary character of the primitive believers;—that church would challenge the respect and love of every true disciple. It is "my heart's desire and prayer," that Broad Street may more than realize the picture. There are individuals among you, whose consistency has suggested some of the features. With *you*, my beloved friends, my heart warmly sympathises. Next to the suffering portion of the church, you hold the most frequent place in my recollections and my prayers. From the prospect of perfect and eternal intercourse with you, heaven itself gathers brightness. As you value your own peace, the happiness of immortal spirits, and the final approval of your Lord, let not your zeal cool: let it rather burn with growing intensity and "provoke very many."

Hail with delight the advancing spirit of the times. That a thirst for knowledge, an independence of thought, a love of freedom are abroad, cannot be denied. The church exhibits some indications of improvement, as well as the world: a deeper conviction of the importance of divine in-

fluences, an enlarged scale of missionary contributions, a more vigorous attack on the strong holds of irreligion, may be numbered among its tokens. The tide has set in, and, with whatever obstacles it may meet, it cannot be rolled back: the obstinate will be overwhelmed by its violence; the yielding will be carried with its current; do you aspire, in your respective spheres, to impel and to guide its course. If I must specify instances, I would say—Avow yourselves the uncompromising enemies of colonial slavery; look with no narrow-minded jealousy on the progress of useful information among the lower classes; regard with no suspicious or chilling glance, the proclamation of the Gospel beneath the canopy of the heavens; increase your missionary subscriptions, by the exercise of a wise economy, ten, twenty, or (I speak soberly,) a hundred fold. In brief, if you deem universal benevolence a duty, be always found on the side of knowledge, liberty, and religion: if you can ever rank with their opponents, cease to disgrace the name, I will not say merely of Protestant dissent, but of Christianity.

But, I turn to the *congregation*. In doing so, I remember with mingled pleasure and pain, that some who are numbered with it are Christians indeed. Recollect, that a congregation remaining distinct from a church through successive years, is a body not recognised by the New Testament. You are trying apparently to occupy a middle place between the pious and the worldly; and the attempt becomes an excuse for the careless, and a snare to yourselves. How will you wonder, the moment after death, that a duty so plain as Christian fellowship, a precept so touching as

"Do this in remembrance of me," should have been by you wholly neglected!

To hide, however, from myself, the fact that many comprehended in the congregation are irreligious, is impossible. God is witness that the pledge I gave at my ordination, "never to neglect the interests of the unconverted," I have attempted to redeem. Some of you will recollect discourses, letters, books, conversations, by which I have endeavoured to arouse you. But oh! I have never depicted, with sufficient fidelity, your dreadful danger; I have never, with becoming earnestness, urged upon you the acceptance of salvation. May God forgive me! And let not my past indifference close your ears against my present, my last intreaties.

Consider, then, for a moment, your real condition. You are born for eternity; and, do what you will, you cannot divest yourselves of an immortal existence. Is it of no consequence to you whether your eternity shall be filled with bliss or agony? Your present prospects are gloomy indeed; you are as certainly sinful as you are immortal. Sin is misery, and produces remorse; and your own consciences bear witness that the full penalty of the righteous law of God might be justly inflicted upon you. The sufferings of the Saviour proclaim its terror, and the threatenings of God its endless duration. Should you die to-night, you will know that these are not vain words.—But God has pitied you; he "sent not his Son to condemn the world, but that the world through him might be saved." The Godhead of the Redeemer confers on his atonement a value boundless as his nature. Hence he is the "propitiation for the sins of the

whole world." God can consequently, with perfect justice and with divine sincerity, invite you to receive present pardon, and eternal life. But, that you may enjoy these blessings, repentance and faith on your part are indispensable. The commands of God are—"Repent ye, and believe the Gospel;"—"Believe in the Light;"—"Repent and be converted." These precepts you do not obey; the awful sin of unbelief is yours, and upon you will be its inconceivable punishment: "He that believeth not the Son, shall not see life; but the wrath of God abideth on him."

How will you excuse yourselves? Will you say that you cannot obey these commands? If so, you and the Bible are in direct opposition. Prophets assert that you have "refused to hearken;" Apostles brand you as "despisers;" the True Witness declares, that "ye will not come" to him. Hundreds of Scriptures confirm these statements: nor is there a single verse of revelation, when compared with the usages of common conversation, and with parallel passages of itself, that contradicts them. The only inability of sinners to submit to the Gospel requirements, is the inability of pride to be humble and of enmity to love: it is the inability of Joseph's envious brethren, who "could not speak peaceably to him." I put it to your own common sense, whether such an inability constitutes any excuse; whether it is not really another name for perverse and obstinate unwillingness. Would you apologize for a murderer on the ground that he was so malignant that he could not help his atrocity? Will you offer at the bar of Christ this plea, a plea which Satan might urge for his rebellion? Surely the Judge will

reply; "As for those mine enemies that *would* not that I should reign over them, bring them hither and slay them before my face."—And think not to escape under the cover of "original sin." Be your connexion with Adam whatever it may, it has not touched your responsibility to God. The Scriptures treat you as accountable, and threaten you solely on the ground of your personal transgressions. Human judges do not admit the idea of original sin to screen the criminal, nor do you deem it any apology for offences committed against yourselves. Yea, your own consciences condemn and torment you for your sins. With what ease might a fellow worm push these topics home to your utter confusion! How then will you defend yourselves in the presence of Infinite Wisdom? In the judgment, you will be speechless; angels, who execute the divine sentence, will approve it too; and to countless millions it will be manifest that you owe your condemnation, not to a compulsory decree of God, not to a deficiency in the value of the Saviour's atonement; not to the want of capacities for repentance and faith, not to an insufficiency of evidence, precepts, invitations, or motives;—but *solely*, to a wilful and desperate rejection of the tender mercies of the Redeemer. Oh that, for one retired and solemn hour, you would consider these truths!

Some of you, however, are aroused to reflection. To you, chiefly, I present another view of scriptural truth, perfectly consistent with the precepts to which I have adverted; as closely adapted to your total want of holy dispositions as they were to your capabilities for duty. "Ye must be born again." The work of the Spirit is as essential to the

scheme of redemption as the work of the Mediator. God promises, "I will put my Spirit within you;" God declares, "I will yet for this be inquired of." With what assured expectation of success may you plead for "a new heart!" The Spirit is essential and divine love; the gift of repentance is dispensed by the hands of Christ; the declaration, "Every one that asketh receiveth," was never yet falsified; the intelligence, "Behold he prayeth," thrills angelic bosoms with the joy of heaven, and proves to the Redeemer himself a satisfactory recompense for "the travail of his soul." But mark! in urging you to pray, I do not surrender to you one iota of the divine requirements of immediate repentance and faith: I urge you to penitent and believing prayer; Peter commanded Simon Magus to "*repent*" and pray, and James assures you, that unbelieving petitions will be unanswered. Neither can you be safe a single moment, till you have trusted in Jesus. The man-slayer might have been cut down, without mercy, at the gate of the city of refuge; nor, amidst the horrors of the impending deluge, would it have availed any thing to have stood weeping at the door of the ark. Your convictions, if they terminate not in conversion, will augment your punishment, inasmuch as they will prove, that the motives to repentance were presented to you with unusual distinctness, and rejected with unusual deliberation. The plain statement of the case is this. You are rebels, at war with God. He kindly commands you to yield to his plan of mercy. His ministers are commissioned to entreat you, and to require you to throw down your arms; and it is at their peril to offer you more flattering terms. You may cast

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away your weapons in a suppliant posture, if you please; but it will be useless to fall on your knees and yet retain the sword. Defer your submission a moment, and you may perish for ever. "He that believeth not shall be condemned."

Can I forget that many of my young friends are included among the unconverted? We shall no more study together the book of God; but you possess it still: search it, compare its statements, turn it into prayer. It will exhibit to you the compassion of Jesus for the young, a compassion not only displayed by instructions, and blessings, and tears, but proved by blood, and agonies, and death. It will give you no rest till you abandon your self-righteous and self-confident resolutions, and "repent and turn to God, and do works meet for repentance." Under what weighty obligations are you laid to obey its precepts! Many of you are not merely the well-instructed children of pious parents, but of parents who brought you to God in early baptism. That solemn rite wrought no miraculous change in your condition; but, while it then pledged your friends to your careful instruction, it now forcibly appeals to you. What! Did your beloved, perhaps your deceased parents, publicly testify their fervent desires that you might participate in the "renewing of the Holy Ghost?" Did the ministers of the Gospel, and the assembled saints, commend you in heartfelt prayer to God? And is there no moral force in the knowledge of these touching facts? Neglect them, and you will receive the heavier condemnation. But the thought of your perdition is to me intolerable: may it be to yourselves! May you all, to the youngest child in

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the Sunday School, become the "lambs" of Christ!

And now I beseech you, my beloved friends, to receive these free admonitions, penned at many intervals, with candour and affection. It would have been easy to have addressed you in a style more laudatory, and better corresponding with the religious fashions of the day; but of what moment is the fickle and transient opinion of earth to you or to me? The sentiments I have expressed accord, as I believe, with that Bible which is now dearer to me than ever. They will, I doubt not, be current in the day of judgment, and popular in heaven. In the prayerful exercise of the right of private judgment, compare them with the inspired standard; "and the Lord give you understanding in all things!"

As to the future, let me en-

treat, that, while you mention me no longer in your supplications, as your minister, you will not forget me, as your friend. For myself, had our connexion been less interesting, I leave among you a sacred pledge of my continued remembrance: I can never in thought visit the grave, without recollecting the sanctuary. "Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever! Amen."

Ever yours,

My beloved friends,

THOS. CHIVERS EVERETT.

Ilfracombe, Sept. 1830.

REPLY TO QUESTIONS ON THE PROPOSED SCHEME OF A GENERAL CONGREGATIONAL UNION.

To the Editors.—The questions on the proposed scheme of a Congregational Union, which appeared in your last number, under the signature of "Roffensis," certainly deserve consideration. I have, I hope, "duly" weighed them; and after attentive consideration, I am constrained to answer all the questions in the negative. By taking these in order, my reasons for coming to such a conclusion, will be presented more plainly to the reader.

The friends of the proposed Union are asked—

1. "*Is it not to be apprehended, that the projected Union may prove ultimately prejudicial to the independence of our Churches?*"

I answer—no, because the Union

would not possess any power to infringe, in the least degree, on the independence of our churches. Not one consistent Congregationalist could suffer the annual meeting to be a court of appeal. The decisions of our churches must be ultimate, or their independency is gone. No such appeal is ever made by any church to any county association; and it would, indeed, be surprising, if this is not done by any church, or permitted by any association, that we should at once carry an appeal to an assembly representing the whole denomination. Any power which may be delegated to the Union, must and will be most accurately defined; and the objects which it proposes to accomplish, most specifically

stated. If this is done, no unwarrantable interference can ensue. If, however, it should take place, it will be a plain violation of the principles of Union, and will virtually dissolve it, if not at once stopped.

There could be no legislative or executive power or jurisdiction, to be exercised over the churches connected with the Union, in any matter which affected their faith, government, or discipline.

We are ready to admit that divisions take place in some of our churches; though, with the querist, I am unwilling to admit that such cases are numerous. If they do occur, and there should be in such quarters so much ignorance respecting the principles of Independents, as to lead them to appeal to the Union, and call upon it to interfere, either authoritatively, or with advice, the only reply that could be given would be to remind them of their own principles, and direct them to the remedy which now exists—an appeal to the New Testament, and, if they please, the advice of a neighbouring pastor, deacon, or sister church.

Few of us, I hope, are ignorant of the gradual and insidious rise of ecclesiastical domination; but, in the present case, it is not the clergy who meet, it is not—it cannot be—an increase of power to them that is sought. On the contrary, it is the extension of our principles which is desired, and not the abandonment of them. *The churches* form a necessary and essential part of the plan of union; and I, for one, would most solemnly protest against any plan which did not include every church connected with the Union. No pastor, no church, no union of these, can, on such a plan, lord it over God's heritage. There would not only be an understood equality, but a plainly defined and recognised parity among

the churches and ministers of the Union, which it would ever be the interest of all the ministers and churches throughout the kingdom to preserve inviolate.

If, at the annual meeting, the chair should be occupied by some individual, whose age, character, or talents were fully appreciated, he would possess no authority but to regulate the proceedings of the meeting. He would neither be a president of conference, nor a moderator of the general assembly, retaining the name, official dignity, and power during the whole year.

We are again asked—

2dly, "*If a Congregational Union be so constituted as to connect with it no tendencies dangerous to the independence of separate churches, will it not be a cumbrous and useless association?*"

That will depend on the plan of union, and does not, I apprehend, affect the principle. That a union may be made both cumbrous and useless, I admit; but this would not be the case, if the objects proposed to be accomplished are few, specific, and simple; and if there is no interference with the exertions of our County Associations, which must ever form the main arteries, to convey through the whole denomination health and vigour.

Instead, therefore, of viewing the proposed Union in the light in which your querist does, as being likely to divide our energies, my chief reason for wishing success to the Union is, that it will *unite* our energies, and secure concentration, where there are now division and weakness.

And even if no object should be contemplated by the Union, in addition to those which now occupy the attention of various Societies and County Associations; yet, as it respects some of these objects, there would be a greater probability that they would be more easily

and efficiently accomplished by means of a union.

I feel persuaded that more would be done for objects that embrace other lands; but especially would such a union promote the spread of the gospel throughout our own country. Associations have, indeed, this object in view, and have been instrumental in doing much good. But there are County Associations that cannot extend the gospel through their counties, though they may desire to do so. The churches of which they are composed are either few in number, or, through poverty, hardly able to support the ministry of the gospel among them without foreign aid. If they should make application to existing Institutions, their limited funds prevent them sending additional labourers; the consequence is, that at this moment there are hundreds of thousands of our countrymen destitute of the preaching of the gospel.

To remedy this great evil is, I consider, the most important object which a union can contemplate. This is what the Congregational Union of Scotland has mainly kept in view, and it has been greatly instrumental in spreading the gospel in destitute parts of that country.

A County Association, which consists of few or many churches in a state of weakness, might wish to introduce the gospel into the various districts around them; they are, however, prevented by poverty. But could they not apply to a neighbouring or distant Association? The application might be made, but with no hope of success. There is too little fellow-feeling—too little sympathy in our Associations towards other churches, or districts of country beyond their own localities. The destitute state of many parts of England has never yet been placed before our deno-

mination as it ought to have been, or it is surely *impossible* that Associations, composed of numerous and wealthy churches, could have entirely confined their exertions to their own counties, and utterly forgotten the state of those beyond a certain geographical line.

By means of a union, the weak churches, and the more destitute parts of our own land, would be plainly brought before our denomination; Christian principle would be called into exercise; united aid could be rendered; and the charge of indifference to the moral condition of our countrymen would, in some measure, be removed.

Valuable as the Home Missionary Society is, and important as its labours may be, it has not yet secured the general co-operation of our denomination, and, from the smallness of its income, cannot answer half the demands made upon it for assistance. What the reason may be, it is not for me to say, but the fact is so. I regret the circumstance; and if, by any alteration or modification of its plan, it could secure the co-operation of all churches, I should rejoice.

With regard to the diffusion of knowledge, respecting our principles as Congregational Dissenters, your Magazine is a most essential auxiliary, and not the less so because, in advocating our peculiar opinions, you have also shewn the desirableness of union. What I am grieved at is this—that there are ministers of our denomination, well able to buy your publication, who do not purchase it, and only occasionally *borrow* it from the laity; and there are churches, not one member of which ever sees it, except by accident! I feel ashamed, that those who hold the same principles with yourselves, and who have been indebted for their able advocacy, on many oc-

cations, to your publication, should yet be so indifferent about its circulation, though it is the only organ of our peculiar opinions. This by the way.

You, as Journalists, possess no authority over our churches; you, indeed, exert, and properly do so, the influence of brethren, who wish to promote the best interests of the denomination to which we belong; you, therefore, deserve our respect and co-operation. But, undoubtedly, your legitimate and moral influence would be greatly increased by the united efforts of our denomination. This co-operation might reasonably be expected if you became even more than you are at present,—the accredited vehicle of our sentiments, and regularly recorded the progress or condition of our denomination. If our sentiments are worth any thing, they deserve to be better known; if they are, as we believe them to be, scriptural, they ought to be more widely promulgated.

As it respects our rights as Dissenters, it is certainly our duty to make "common cause," at least, with other evangelical Dissenters. This, I think, can be better done by a union than in our present divided state. When any great question comes before our denomination, there is not a regular, easy, and general medium of communication, so that our cause is injured, and our influence weakened, by our scattered condition. I dare say the respectable Secretary to the Deputies of the Three Denominations could testify to the difficulty of securing ready co-operation in the great question of the repeal of the Test and Corporation Acts, simply because we had no ostensible bond of union—no mode by which an immediate and certain combination of influence and energy could be effected.

The querist proceeds to ask—

3dly. "*In effecting a formal and nominal Union, are we not in danger of interrupting our present harmony, and of sacrificing the reality of union?*"

I again answer in the negative. If the formal and nominal Union which is contemplated, is to be an entirely voluntary act, arising from a conviction of its probable utility; if again, any should stand aloof for a time, and others decidedly refuse to join the Union—this also is their own voluntary act; so that I cannot see how, in either case, harmony can be interrupted, or a sacrifice be made of the very thing we feel so anxious to promote—a real union of affection, as well as of name.

It would, indeed, be the most extraordinary, if, in a matter of this kind, presented to so many thousand individuals, universal agreement could be found. Certainly, if a pretty general agreement could not be obtained, the subject had better be dropped; but I am so sanguine as to think, that a very general concurrence can be secured. There is no necessity for hasty measures; the subject is now before the denomination; let temperate discussion be employed, where there is a difference of opinion. Let those who consider that a Union is desirable, unite, and let the rest consider the subject a little longer, and act according to their convictions. Adhesions from some quarters, may be slow and few, yet this is far better than haste in deciding, and experiencing regret afterwards.

I cannot conceive that the evils anticipated by your querist, in the event of a Union being formed, can ever take place. "*Coldness and jealousies, and even hostilities, would be the probable result.*" No, we are surely not so self-willed; there is, I trust, too much of a Christian spirit amongst us, to render such an occurrence at all

probable. Are such unhallowed feelings produced in our different counties, when a church or churches, from various circumstances, do not join the County Associations? I think not, at least I never heard of such things. And if, in restricted localities, where private feelings are more likely to operate, this anti-christian spirit is not displayed, is it at all likely that it would operate so fearfully, when the Association would include the whole country, and not a county?

But it seems that even if all should unite, there is to be disunion at every meeting, and on the discussion of every measure involving a difference of opinion! Alas! alas! if our denomination is composed of such materials—such elements of discord—such a spirit of partizanship, we had better dissolve our associations, and be separated farther from each other, at least “the poles asunder.” No! the ministers and delegates likely to assemble, if a Union should be formed, would not be men chosen under the influence of a worldly spirit, or by intrigues between two parties, consisting of *moderate* and *wild men*, in order to balance votes in the general assembly. There can be no struggles of this kind—and not the least occasion for partizanship.

But the supposition overthrows itself; for, if correct, it would most effectually prevent our uniting in any institution, and co-operating in any society, beyond our own locality. And especially in cases where a greater difference of opinion exists, than can be found amongst ourselves. On this supposition, we should not be connected with the Bible, London Missionary, Tract, or Home Missionary Societies. Some of our churches do not support them; some of our ministers do not join them; therefore, there should be no such Institutions! There are

differences of opinions, at the meetings of our County Associations; therefore they should cease to exist, because each such difference of opinion will become the occasion of partizanship.

Surely, if *now* we can allow ministers and churches to stand aloof from Associations, without considering them as guilty of schism, or any crime, why may we not cherish kindly feelings towards those who may not join the Union? And if, at present, ministers and delegates from the churches can meet to do the business of Associations, without “murmurings and disputings,” without disunion—why may not a greater number of similar men meet and transact business under the influence of the same Christian spirit? Only let the plan be as simple and unobjectionable as that of an Association generally is; and instead of being ready to augur such confusion and party-spirit, I feel constrained to believe, that the brethren so assembled, would at least manifest common courtesy and common Christianity. If, however, they failed in exhibiting these necessary qualifications, we have a remedy in our hands; for our *parliaments* would be *annual*, and our *suffrages universal*.

I am not aware, that in desiring a Union, we are seeking any other head but Christ; and no other medium of incorporation is sought for, but that which is allowed to be lawful and beneficial in counties; it is only carrying out the same plan to the whole country.

I must again say, that the sympathy and co-operation of our churches are too confined; with the exception of the churches in the larger towns, little is done for the wants of our denomination; we have fellowship as individuals, and as churches, in the same association; but there is not, I am bold to affirm, the tithe of that interest

in the state of religion among us generally—in the condition of poor churches, ready to be crushed by powerful enemies, and annihilated by being deprived of a gospel ministry, which ought to exist.

It may be easy for a church, large, respectable, and influential, in a town where dissent has long secured a hold on the affections of the people, to treat with indifference the proposed Union. To such churches, it appears unnecessary; they need no help, no countenance; they give these to the poor churches of their Association. This may be true, but what becomes of those destitute towns and villages beyond their own county? My earnest hope is, that a Union would greatly remedy this omission, and prevent any one of our churches continuing to wrap up itself in its own comfort and security, extending its helping hand only to its nearest neighbours, while in a distant county, some church or churches are struggling with difficulties; and in other places, multitudes are perishing for lack of knowledge. The last question is as follows:

4. *Will not the projected Union constitute us a sect: and is not this very undesirable?*

This has appeared to me a very singular question. Are we not a sect? by that term, meaning that we believe in certain tenets which distinguish us from other bodies of professing Christians. We may say we are not a sect, in the *bad* sense of the word—we are not sectarian in spirit—but if we must use conventional terms, we are a sect in the common meaning of the term. We subscribe to no creed, we are not called the Independent Church, and yet we are a sect. We hold opinions which distinguish us from Episcopalians, Presbyterians, Methodists, and even from the Baptists. We *now* form a distinct denomination; and if a for-

mal Union took place, we should not be made more of a sect than we are at present. On the contrary, it would make us less sectarian; we could then more easily, as a denomination, manifest kindly feelings towards other Christian denominations; we could have direct communications with our brethren in Scotland, Ireland, and America, and on the Continent, as well as with other denominations at home. Can we have this at present? No, we are depriving ourselves and them of the mutual interchange of Christian kindness, and of united and formal, but not less sincere, expressions of good-will.

As a denomination too, I think we are placed in a peculiar attitude, as it regards the good men in the endowed church. That some movement is at present taking place, I believe, what the result may be, I cannot say; but it would be no small matter of encouragement to men struggling with anxious and uneasy feelings, with worldly interest opposed to a sense of duty, to be assured of our sympathy and prayers, while they were acting according to conscience; though, in leaving the corruptions of their own church, they might retain their views of episcopal government. Can we do this at present? Are we not, in fact, more sectarian than we should be, if united as one body?

That certain denominations are sectarian, is to be ascribed more to their constitution than to the mere fact of union. If divided into twenty parts, their sectarianism would be the same. Our principles—the constitution of our churches—is opposed to sectarianism; we claim, and cheerfully recognize, entire liberty of conscience. This, I apprehend, will be the best security against the influence of bigotry, and not abstaining from a formal Union.

There is, at the present time, in many of our churches, struggling for existence, a strong temptation to manifest a selfish and sectarian spirit. They find themselves opposed by other denominations—treated with contempt by *Christians par excellence*, who are most *methodical* in attempting to injure them, as well as zealous in their own peculiar cause. But let these weak and despised churches be assisted by other larger and wealthier churches; let it be seen that they constitute a part of the Congregational body, and this unworthy attempt to destroy them would cease. And on the side of our churches, the temptation to seek their own, and not the things which belongs to Christ's church generally, would be much lessened, and a better spirit would prevail.

And is it not our duty to secure our sister churches from oppression? Can our churches be said to "be united in the firmest and safest bonds," if this duty is omitted? Are we already united in faith, and in matters of church government and discipline, and shall we be scared from obtaining an efficient union, by the fear of sectarianism? If we can rescue one church from danger, by giving that aid which is requisite, it is of importance to do so. Many churches may thus be succoured by a union of the denomination, when individual Associations may be unable to give the assistance which is necessary.

I do not enter upon the consideration of the closing remarks of your correspondent. My sentiments respecting some of them have been already given. I have been more anxious to advocate the *principle*—the *SAFETY* of union, than to defend any particular object. But in considering the subject generally, I have been much struck with

the fact, that the present condition of our denomination renders the formation of a Union more safe, than it might have been half a century earlier. Every one who has marked the progress of our churches, during the last fifteen or twenty years, must have perceived a great improvement in our views respecting the necessity of purer discipline, and of keeping our churches free from the controul of others. We have been obliged to examine our principles as Independents,—as churches of Christ,—and the result has been a decided conviction that we can only do good, be kept pure, and obey fully all the commands of Christ, by retaining our distinctive character as Congregationalists. That, if in any way we allow this to be lessened or controuled, we endanger our existence, or at least our usefulness, in the church and in the world. But while such has been our improvement in matters of church government and discipline, it is equally true that the *principle* of union was never so fully acted upon as during the last fifteen years. How innumerable the Auxiliary Bible and Missionary Societies. How many County Associations have been formed. Have our liberties been abridged? has our independence been touched by all this formal and real union? No. Why not extend the good? All admit the beneficial influence of Associations; but what one county could not do, ten or twenty counties, or the whole of England, could accomplish. My conclusion is this, that if our views respecting our independency are clearer than ever they were before, and we have tried with success the principle of union in Associations, I dare not fear the least violation of our liberties by a Congregational Union for England and Wales. It cannot become a *conference*, for the churches are distinctly recognised

and represented. It cannot become a *synod*, or *general assembly*, because there is no appeal to its decisions from any of our churches respecting pastor or members; no ecclesiastical laws are promulgated; no authority over churches is granted for an hour. It cannot become a *convocation*, for no king can call us together, and no sovereign can dissolve our meeting. The circumstances of the times forbid any interference with our distinctive principles. We have struggled for liberty, civil and religious, and we have obtained it. Is it possible, that, when our principles are so well known, when nothing is to be gained by usurping authority, but every thing lost, any man can be so bold as to propose a law that would alter the fundamental principle of union? who could thus seek to lose

character, influence, usefulness, consistency, by attempting such a thing? And if it were possible to introduce some measure under false colours, some bye-law which might affect our liberties indirectly, could it escape the keen eyes of ten thousand individuals jealous of their liberties? No; we value our rights as Independents too highly to permit such a step succeeding. Could it be shown to me, that there was the least probability that the proposed Union would bring in Episcopacy, or Presbyterianism, or a Conference, I would say, better far to possess even the scattered fragments of liberty, than to have the fairest form of a consolidated body, but which contained the elements of despotism.

Yours truly,

DUNELMENSIS.

NOTES OF A STUDENT.

NO. I. LUTHER'S STRONG-HOLD.

*Ein' feste Burg ist unser Gott,
Ein' gute Wehr und Waffen;*

LUTHER.

THERE is no part of the sacred canon, so dear to the pious mind, and so impressed upon the memory of the Christian, as that portion, which embodies the ancient devotional poetry of Judea, under the expressive designation, "the Psalms"—a cloud of incense arising from the altar of grateful and affectionate hearts to the throne of God, and meeting with as gracious a welcome there, as the ever-ceaseless cry of "Holy, holy, holy," from the ten thousand "blessed voices uttering joy" in the presence-chamber of the Deity. The disciple in troublous times, has taken the harp of David, and struck off strains which have animated faith, encouraged hope,

and lightened the burden of his griefs—the man of many woes has oft taken his lyre from the willows, where sorrow's hands have hung it in melancholy silence, and joining the tones of Israel's sweetest singers, the weeper, soothed by the unearthly minstrelsy, has ceased to weep; souls grateful for the deliverances commanded for them, have come to this fount of melody, and met with notes of gratulation to present to the Most High in their song of praise; and the church in the wilderness, cherishing this jubilee of devotion, has responded to its lofty ascriptions, in accents loud as the chorus of the angels singing the birth-song of the world, and sweet as the lay of the redeemed spirit, passing from earthly vanities to behold the splendours of the beatific vision.

Luther, it is well known was particularly attached to the 46th Psalm; when tidings were communicated of any event, apparently disastrous to the church, then emerging from the night of ages to behold the day-spring of her spiritual freedom, he turned for consolation and support to this beautiful and spirit-stirring composition of the Hebrew bard. For loftiness of expression, heroism of feeling, and pure devotional sentiment, this Psalm is unsurpassed—full of the three primal graces of Christianity faith, hope, charity, the lovely sisterhood of the Gospel—it will shine for ever as one of the brightest stars in the heaven of sacred poetry.

Times of fearful trial are anticipated, and shadowed forth by convulsions in surrounding nature, while Faith is seen, firm in purpose, and daring in spirit, spurning the feeble strongholds of human wit and wisdom, and grasping the very basement of the Almighty's throne, as her all-sufficient "refuge;" and Hope, with joyous steps and gladdening looks, is here, pointing out in the field of spiritual vision, a river "clear as crystal," making glad the "city of God," more than when corn and wine increase—and Love, all-perfect, heaven-born Love, joins her twin sisters, and smiling through tears is "still," because

"The Lord of Hosts is in the field."

*Ein' feste Burg ist unser Gott,
Ein' gute Wehr und Waffen;
Er hilft uns freye aus aller Noth,
Die uns jetzt hat betroffen.
Der alte böse Feind,
Mit Ernst ers jetzt meint;
Gross Macht und viel List
Sein grausam' Rüstzeug ist,
Auf Erd'n ist nicht seins Gleichen.*

*Mit unsrer Macht ist nichts gethan
Wir sind gar bald verloren:*

Luther was poet and musician as well as reformer, and his music, and many of his hymns still hold a distinguished place in the Protestant psalmody of the Continent. That noble hymn and tune of his—

"Great God! what do I see and hear,"

has been long introduced here, and it will be sung with solemn rapture by the faithful, "looking for the coming of the Son of Man," in all sanctuaries, until the "vision, which is yet for an appointed time" shall come, when the perfected church shall join in the higher anthems of the blessed. The prevailing characteristic of Luther's mind was strength—it was rugged and inharmonious, yet full of noble daring and magnanimous resolve—his words, it has been aptly said, were "half battles"—

"High deeds, O Germans, we expect from you,"

was his motto. In the following production, taken from a collection of his hymns, published at Berlin in 1817, we have the Reformer before us, strong in his righteous cause—impetuous as his own wild and voiceful Rhine—animated by the same fearless spirit, as when he uttered those memorable words to a timid adviser, "were there as many devils in Worms, as there are roof-tiles, I would on."

*A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That hath us now o'ertaken.
The ancient Prince of Hell,
Hath risen with purpose fell;
Strong mail of Craft and Power,
He weareth in this hour,
On Earth is not his fellow.*

*With force of arms we nothing can,
Full soon were we down-ridden;*

*Es streit' für uns der rechte Mann,
Den Gott selbst hat erkoren.
Fragst du wer er ist?
Er heisst Jesus Christ,
Der Herre Zebaoth,
Und ist kein ander Gott,
Das Feld muss er behalten.*

*Und wenn die Welt voll Teufel wär,
Und wollt'n uns gar verschlingen,
So fürchten wir uns nicht so sehr,
Es soll uns doch gelingen.
Der Fürste dieser welt,
Wie sauer er sich stellt,
Thut er uns doch nichts;
Das macht er ist gerich'tt,
Ein Wörtlein kann ihn fällen.*

*Das Wort sie sollen lassen stahn
Und keinen Dank dazu haben
Er ist bey uns wohl auf dem Plan
Mit seinem Geist und Gaben.
Nehmen sie uns den Leib,
Gut', Ehr', Kind und Weib,
Lass fahren dahin.
Sie haben's kein Gewinn,
Das Reich Gottes muss uns bleiben.*

But for us fights the proper Man,
Whom God himself hath bidden.
Ask ye, Who is this same?
Christ Jesus is his name,
The Lord Zebaoth's Son,
He and no other one
Shall conquer in the battle.

And were this world all Devils o'er,
And watching to devour us,
We lay it not to heart so sore,
Not they can overpower us.
And let the Prince of Ill
Look grim as e'er he will,
He harms us not a whit,
For why? His doom is writ,
A word shall quickly slay him.

God's Word, for all their craft and force,
One moment will not linger,
But spite of Hell, shall have its course,
'Tis written by his finger.
And tho' they take our life,
Goods, honour, children, wife,
Yet is their profit small;
These things shall vanish all,
The City of God remaineth.

THE MOTHER'S LAMENT.

BY REV. T. MILNER.

"And when she could no longer hide him, she took for him an ark of bulrushes—and put the child therein; and she laid it in the flags by the river's brink."

The sun was shining bright o'er Egypt's land,
As a young mother of the Hebrew's race
Went forth into the wilderness, and sought
The broad Nile's brink, that 'mid the water-plants
The youngling of her flock might rest in peace.
Daylight had pour'd o'er all the sandy plain
A blaze of yellow glory, and glist'ning
Bright with sunbeams the river roll'd along,
A stream of silver in a golden land.
Slowly and sadly o'er the waste she pass'd,
And ever and anon she fondly gazed
Upon her burden—to her, more precious
Far, than, aught of Egypt's store. Oft she stay'd,
And turn'd, and listen'd: oft the waving leaf—
The rustling wind—went to her boding heart,
As the sound of the destroyer's footsteps;
And closer then she clasp'd her sleeping boy,
As if the spoiler's hand was near, to rob
Her bosom of its guest; and bitter tears
Flow'd down her cheeks, and bitter sighs were heav'd,
That told the yearnings of the mother.
On to the river's side the wanderer went;
And high the tide of feeling swell'd, as o'er
Her slumb'ring babe she fondly bent, and, thus,
The anguish of her stricken heart pour'd forth
In sad and mournful song.

"My sweet one! My sweet one! the sunny smile is on thy brow,
And gently dost thou slumber, as if in thy cradle now;
Thy little heart beats gaily, and thy little hands are prest,
As if e'en thou wert praying God to guard thy place of rest.

He gave thee to my heart, my babe, a lovely ray of light,
To cheer it with thy glad'ning looks, in sorrow's darksome night.
And oh! if aught befall thee here, farewell the voice of mirth,
What other joy shall glad me then, when thou art gone from earth.

I clasp thee! I clasp thee! a little longer to my breast,
Thou art safe when in my arms, while my bosom is thy rest;
And sweetly may'st thou slumber, my youngest beauteous boy,
I love thy dove-like murmuring, oh! may thy dreams be joy.

Thou know'st not of my sadness now, why flows the bitter tear,
Of all thy mother's sorrow, or of all thy father's fear;
Of the doom that now awaits thee, by the cold river's side,
Of the cruel law that gives thee to the wild swelling tide.

My sweet one! My sweet one! how it racks my yearning heart,
To leave thee to the billow's breast, all precious as thou art;
When the evening shades shall sweep, and the waters round are dark,
How shall I think of my lone child, in his frail bulrush ark?

For the winds will wildly gather o'er thy unshelter'd head,
While fearlessly the waves will dash against thy fragile bed;
And heavily the dew will fall, cold from the darken'd sky,
And mournfully the night-bird sing, thy only lullaby.

My babe! how shall I leave thee? without thee the plain retrace?
How meet thy father's look, in our once happy dwelling place?
And oh! that home; will it not seem as if the sunny day
Shone there no longer on it, but with thee had pass'd away?

Sunbeam of our hearts! when first we saw thy innocent smile,
We thought not of our heavy yoke, forgot we all our toil;
Thou wert a spell of brightness, a silk cord round us coiled,
And closer were our hearts clasp'd, by the sweetness of our child.

In the voiceless hush of midnight, how oft I used to wake,
And 'mid the silence of the stars, to watch for thy dear sake;
But now thou wilt be from us, in the holy hour of rest,
And vainly will these arms be spread, to bring thee to my breast.

I leave thee! I leave thee! and my full heart is nigh to burst,
But He will keep thee safe from harm, in Israel's God I trust;
For He hears the raven's cry, from His throne where seraph's sing,
And thou shalt sweetly sleep, my babe! o'ershadow'd with His wing."

"IT IS WELL"

<p>Fond affection may droop at the trial severe, And with grief on thy memory dwell; But the sunshine of faith shall dispel every tear, Till rejoicing we cry, "It is well!"</p>	<p>I see thee, methinks, in the ranks of the blest, Escaped from thy sin-bounded cell; And faintly partaking the joy of thy rest, Would echo thy song, "It is well!"</p>
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Sweet Spirit! like thine, may my pilgrimage end,
Like thee, near the throne may we dwell;
Till our voices in songs of rejoicing shall blend,
And unfaltering pronounce, "It is well!"

From "A Cypress Wreath."

REVIEW OF BOOKS.

Reasons for Secession from the Church of England. By the late William Hurn, Minister at the Chapel, Woodbridge, formerly Vicar of Debenham, Suffolk, and Chaplain to the late Duchess Dowager of Chandos. Longman and Co. 8vo. pp. 337. 1830.

THIS is a work deserving serious and general attention. A Dissenter can hardly read it without gratitude, nor a Churchman without instruction. Grateful for their own freedom from the shackles of worldly domination intruded into the the church of Christ, Dissenters should never cease their efforts to rescue their brethren, who are still bound by them, from that grievous thralldom; and though those good men may at present feel so satisfied with their position as to resent rather than welcome our well-meant exertions, the time, we doubt not, will arrive, when the testimony that has been long borne by Protestant Dissenters for the liberties of the Christian Church will be embalmed in the universal, grateful remembrance of all believers.

Though we did not enjoy the pleasure of a personal acquaintance with the amiable author of this book during his lifetime, we know him to have been a zealous, devoted, and most successful servant of Christ. He "turned many to righteousness." We need no other evidence than is furnished by these "*Reasons for Secession*," to convince us that he was a man of a tender conscience, an upright mind, and a candid Christian spirit. If he was not an original, or a profound, he was certainly an in-

dependent thinker. Though he may doubtless have consulted, in the course of his inquiries, the works in which our more popular dissenting authors have stated their objections against the Church of England, yet the perusal of his work has impressed us with a conviction that his dissatisfaction with that establishment was the native growth of his own mind, and that the conclusions at which he ultimately arrived, were the result of patient reflection and earnest prayer. He does not write as a Dissenter, and probably never considered himself one. We were struck especially, that through the whole book we could not perceive even a hint, or incidental observation, that indicated in the writer's mind a detection of the primary usurpation from which all the mischiefs of ecclesiastical establishments originate—the unauthorised intrusion of human governments into the affairs of the kingdom of Christ. There is something refreshing to a considerate reader of this work, in the high tone of integrity, the solemn sense of responsibility it breathes throughout, on the subject of subscription to creeds, and declarations of religious belief. What a contrast does this feature of his work present to the loose, equivocal apologies, the latitudinarian accommodating principles, so often urged in defence of subscribing what has never been examined, is not believed, and cannot be observed. Here indeed lies the great evil. Will our brethren in the endowed Church bear with us in ex-

pressing our honest conviction, that the consciences of Christians, and especially of ministers in that communion, need to be aroused to a much more solemn, tender sense of integrity on that subject than at present prevails among them. Nor do we know a work more likely than this calm and serious production of Mr. Hurn, perused in a candid spirit, to awaken torpid or prejudiced minds to just views of this important subject. One great excellence of Mr. Hurn's book is the entire absence of a party spirit. He had evidently, in writing it, no party, or sectarian, or personal views to promote. He that is offended by this book must, we think, be offended with truth itself, not with the manner in which it is stated. We heartily wish any recommendation of our's could secure for these "*Reasons for Secession*" an extensive circulation among the clergy of the Established Church. But however little it may be in our power to promote so desirable an object, we are well assured the work will effectually operate to support, and spread, and raise into public notice, sentiments that, founded on truth, will ere long exert their power to bring about those changes in human institutions, without which the Christian religion can never freely exert her energies and scatter her blessings among mankind.

Every part of Mr. Hurn's work will repay an attentive reading. His observations on the question of forms of devotion, or extemporary prayer; on the remains of Papal error, and of a Popish spirit, that have survived the Reformation, and have been retained in Protestant communities; on the want of discipline in the National Church; on the lordly titles assumed by its prelates, the abuse of its patronage, and the traffic

carried on in the sale and purchase of its livings; deserve respectful mention. Yet we might complain of a want of authorship in the work. It should have been divided into chapters or sections, and the different topics handled in them should have been distinctly announced. But as Mr. H. did not live to edit his work, such defects are to be treated with indulgence. We principally regret them as tending to diminish the pleasure and advantage with which his book will be generally read.

But the chief value and importance of the work, in our view, is to be found in the affecting picture it presents of the hard terms of ministerial conformity imposed on the clergy of the National Establishment; the subscriptions, and the oaths required of every humble curate; and multiplied, and increased in strictness, as he may advance in his profession; submitted to sometimes with levity, sometimes with insincerity, sometimes with a casuistry the most tortuous and lax. We write with no anger, no malice, no envy. It is a sad and grievous subject. But we will discharge our duty, and speak freely.

One prevailing error, though we believe less common now than formerly, on the subject of clerical subscription, relates to the extent of the declarations required of candidates for church preferment. How frequently have we heard of "subscription to the Thirty-nine Articles;" and how often have we been favoured with defences of subscribing the said "Thirty-nine Articles," as if this embraced the whole question, and nothing more in the way of subscription were required or practised in the church by law established. It is likely that this inadequate, this most defective notion of clerical subscrip-

tion, arose from the circumstance, that the efforts made in the last century to obtain relief from the severe terms of conformity required of clergymen, originated principally with men whose objections to subscribe arose from their holding doctrines contrary to those set forth in the Thirty-nine Articles. These Articles therefore, forming the chief obstacle in the way of their conformity, the propriety of requiring subscriptions to them became the principal point of controversy; and all the other declarations clergymen were required to make, came to be overlooked and almost forgotten in the exclusive attention that was paid to this. We need not pause to remind our readers how widely different a state of the controversy this was from that which prevailed at the time these subscriptions were imposed by the Act of Uniformity. Let Mr. Hurn rectify these mistaken ideas as to the extent of subscriptions included in the conformity of a beneficed clergyman. So impressed was that good man with the ignorance generally prevailing, even among the clergy themselves, as to the number and import of the oaths and declarations required of them, that he thought a most important desideratum would be supplied were a pamphlet, containing them all at length, published for the information of those who have taken them, but have forgotten, if they ever knew, much of what they have subscribed and sworn; and of those who being about to take them, will probably do so without ever reading them, till they actually declare their unfeigned assent to them, unless brought in some such complete and compendious form under their serious pre-consideration. He thus expresses this sentiment:

"The proper remedy, and of which there seems to be an immediate necessity, is a small pamphlet comprising all the subscriptions, oaths, declarations, &c. at length, and put into the hands of every young man who acquires a liberal education in the usual way; and especially where the design is to take orders in the Established Church. And if some person of piety and learning, whose mind is richly imbued with divine knowledge from the Holy Scriptures, should add a few judicious remarks on the nature and sanction of an oath, the sacred character of truth, and the duty of maintaining it inviolable, with that simplicity and godly sincerity, which form an essential part of Christian doctrine, the utility of such a work would be incalculable, as the benefits arising from it would soon be experienced throughout the kingdom. It would likewise be of special use to the Clergy as a book of reference, it being matter of fact that many of them, when questioned on the subject, can give no clear account of the ordeal they have gone through, the obligations that are upon them, and the jeopardy to which they are in consequence exposed."—pp. 147, 148.

We exceedingly regret our limits will not allow us to set forth at length the statements given by Mr. Hurn, of the "subscriptions, oaths, declarations," &c. which must be taken by a clergyman, before he can be fully inducted into a benefice.

"It appears from the above statement, that before any man can be legally settled as vicar of a parish, he must have made a solemn attestation on oath, at least twelve times; and in case he should have been previously licensed to one or more curacies, the number would be enlarged accordingly. Two of the oaths are repeated, so that each of them is sworn four times."—pp. 142, 143.

Surely "because of swearing the land mourneth." There is the oath of allegiance; the oath of supremacy; the oath of canonical obedience; the oath against simony; the subscription to the Thirty-nine Articles; and the consummation of all, that like Aaron's rod swallows all the rest, the unfeigned assent and consent to the use of all and every thing con-

tained in the Book of Common Prayer. Let our readers ponder the affecting details given by Mr. Hurn, of these and other declarations contrived to complete the bondage of the clergy of the Anglican Church. For ourselves, we would restrict our attention solely to the declaration of unfeigned assent and consent to the whole Book of Common Prayer.

It would seem there can be but two ways in which this, and the other declarations, but more especially this, can possibly be made: either first in some vague, general manner, the party making the declaration thinking it sufficient to satisfy the requirements of the Legislature, and the claims of truth and integrity, that he receives the book to which he declares his assent according to his own interpretation of its contents, or in some general accordance with the design of the authorities by whom it is set forth: or secondly, in the strict, literal, unperverted significations of the terms in which the declaration is expressed. Unless indeed we are to conceive of a third mode in which such solemn declarations may be made, that of entire unconcern to the whole affair; a manner of acting utterly unworthy a person of common sense and common integrity, to say nothing of a Christian, much less of a Christian minister. Of this not a word more need be said: no one will avow or defend it, whoever may practise it. Now, of the manner of justifying subscriptions to articles and creeds, first mentioned, Dr. Paley is the great patron. He was not however, as we shall soon see, bold enough to undertake, on his own principle, a defence of subscription to *whole volumes*. We need scarcely say, that of the second principle of subscription, Mr. Hurn was the

upright, consistent advocate, equally by his pen, and his example.

Let us hear Dr. Paley's statement of what we must be allowed to call the loose and general principle of subscription. He begins by laying it down in express terms, that oaths should be taken according to the sense of the imposers, if taken at all. There cannot be two opinions on this point among men of sense and honesty. Then he assumes "that the actual belief of each and every separate proposition contained in the Thirty-nine Articles could not be intended, and is not necessary to justify subscription; because we must then suppose that the Legislature expected the consent of ten thousand men, and that in perpetual succession, not to one controverted proposition, but to many hundreds. It is difficult to conceive how this could be expected by any who observed the incurable diversity of human opinion upon all subjects short of demonstration." He then adds, "If the authors of the law did not intend this, what did they intend? They intended to exclude from offices in the Church, 1. All abettors of Popery; 2. Anabaptists, who were at that time a powerful party on the Continent; 3. The Puritans, who were hostile to the episcopal constitution; and, in general, the members of such leading sects, or foreign establishments, as threatened to overthrow our own. Whoever finds himself comprehended within these descriptions, ought not to subscribe." Paley Moral Phil. chap. 22. And are these things indeed so? Nothing then is more easy than subscription; we have only to ascertain, or even to guess at, the general design of the Legislature. The Articles we subscribe; and the terms in which our subscription is expressed, are alike of no im-

portance. We cannot be expected to accord with them. Were thirty of the Thirty-nine Articles altered to-morrow to a directly contrary sense, they who have subscribed them in their present form, might equally subscribe them again, provided they could persuade themselves they were complying with some supposed, general undefined purpose of the Legislature. Dr. Paley has not mentioned the declaration of unfeigned assent and consent to all and every thing contained in the Book of Common Prayer. He who saw the absurdity of expecting an exact and literal agreement among ten thousand clergymen of each successive generation on every definition contained in the Thirty-nine Articles, so strongly as to conclude it quite impossible the Legislature should ever intend to require subscription to them according to their grammatical meaning, must have supposed his argument would apply, *à fortiori*, to this declaration. But he deemed it more prudent not to mention that topic. For, on this principle, let any one read the form in which the clergyman's assent to the Common Prayer is expressed, and ask himself, Of what use are words? Where is the necessity of saying what one means? Why should the lips be the index of the mind, and words the images and representatives of thoughts? Nor is the Doctor more fortunate in the application of his principle, than in the principle itself. According to him, we are to infer the design of the Legislature, not from the terms of its enactments, but from an historical investigation of the state of opinions and parties at the time when they were framed, guiding us to a conclusion on the general object government would, at such a period, have in view. Well, but does history inform us, that in

the thirteenth year of Queen Elizabeth, in which the Thirty-nine Articles were framed, and subscription to them required, statesmen and divines generally perceived the utter absurdity of expecting a general agreement on articles of faith? Or that they were convinced how inappropriate, how powerless an instrument of producing such agreement, is the coercion which human governments must, if they interfere at all, employ for the purpose? Or that they had learned to acknowledge how harmless, if not indeed how useful, are diversities of human opinion, even on many topics connected with religion, provided such controversies are allowed to take their natural course, to stand or fall by their own merits, unconnected, on the one hand, with the threatened penalties, and on the other, with the promised patronage of the State? It need not be stated how directly the true state of the case was the reverse of all this. And moreover, if Dr. Paley thinks the absurdity of expecting a universal, literal agreement to the various statements of the Thirty-nine Articles, from all who are required to subscribe them, so obvious and so gross, as to form a conclusive proof that the Legislature never could, and never did require subscription in that sense; but that the simple and only object to be accomplished by the required subscription, was merely to exclude from the Church, Papists, Puritans, and Anabaptists; what shall we say of the absurdity and folly of a legislature that adopted such means to secure such an end? Truly the Doctor endeavours to rescue Queen Elizabeth's Parliament and Convocation from the imputation of a great absurdity, only by imputing to them one much greater. Though indeed we might candidly acquit him of

the charge, he had no such tenderness for the honour of that long defunct legislature; his solicitude was directed to quite another object, to provide an apology, or excuse, for the too common practice of subscribing what is not believed. But our readers will think we are wasting their time, and wearying their patience. There can be but one opinion on the subject with disinterested men. The legislatures of Elizabeth and Charles equally intended the subscriptions they enacted to be taken in the literal, grammatical sense of the terms.

Shall we appeal for confirmation of this plain, but awful fact, to the terms in which clergymen are required to express their approval of the Book of Common Prayer? It is plain the composer of that declaration laboured for terms that should render it impossible for a clergyman to subscribe it with any equivocation or mental reservation. That he might not secretly in his thoughts, except any portion of the book from the general approbation of it, he professes he is to declare his assent "to all, and every thing" in it—the whole, as a whole; and every sentence separately considered. Nothing can be omitted. The book with all its creeds, the Apostles' with its descent into hell, the Nicene, the Athanasian and its damnatory clauses. All its prayers, with that for our *most religious* King, whoever he may be—All its offices, for the baptism of babes, and the confirmation of the young; for the celebration of marriage, and the Eucharist: for the visitation of the sick, and the burial of the dead. To all, and every thing, he must declare his full approval, "his assent and consent." It was not deemed enough to require a declaration of "assent," that

the party yielded and submitted to these things; he must add his "consent" too, his approbation, his satisfaction. And then to bind all on conscience with a tie of peculiar solemnity, it must be declared that this is done, unfeignedly. "An unfeigned assent and consent to the use of all and every thing." After reading terms like these, it is not easy to suppress some rising indignation, when we are gravely informed the legislature never could expect an uniformity of opinion on the various matters contained in this book from the subscribing clergy. Government required them to say, they approved every thing in the book, but did not require them to mean so. The true signification of all these laboured terms is not what it appears to be. They only mean, "I am not a Puritan, Papist, or Presbyterian." I say indeed, that "I unfeignedly assent and consent to the use of all and every thing contained in the Book of Common Prayer," but in reality I do not: there are in it many things I neither believe nor approve, and heartily wish them altered or expunged; yet, I am not insincere, for when I made this declaration, the legislature only intended I should say, and I only intended to say, "I am no Puritan, Presbyterian, or Papist—no enemy, upon the whole, to the Church of England." It is true, the thing looks strange. It is a very unaccountable use of words. But that is my way of understanding the matter. You must judge me according to what I meant, not according to what I said, for certainly I did not use the words in their ordinary and grammatical, their plain and literal signification. Whether many subscribing clergymen adopt Dr. Paley's view of the subject, or would advance such an explana-

tion of their subscription, as we have imagined, we do not know. Nor can we easily conceive by what process of reasoning subscription is justified to a reflecting, inquiring mind. That very many excellent clergymen are fully satisfied they do right in subscribing, we do not for a moment entertain a doubt; but we nevertheless give it as our deliberate opinion, that it is all but impossible the unfeigned declaration of assent and consent to the Book of Common Prayer, in its literal import, and with strict truth and sincerity, can be made by any considerable number of the conforming clergy, after due, impartial investigation. Plainly, Dr. Paley did not think it could. To expect that it should, he thought the height of absurdity. Such was his declared sentiment in respect of subscription to a formulary of far less extent and complexity. We imagine very few beneficed clergy, who must of course have made the declaration in question, would say in simple terms, they thought the Prayer Book *faultless*: and yet, according to the plain meaning of the words, literally interpreted, they declared it in their opinion *faultless*, when they pronounced their unfeigned assent and consent to all and every thing it contains. If this conjecture be correct, then it is evident, the declaration is not generally made according to the literal sense of the terms employed, but each conforming clergyman adopts a view of the design contemplated by the imposers of this oath, adapted to the exigencies of his own immediate case. And thus it appears, that after all, the declaration is made not in any certain, definite sense, evidently intended by the legislature, and plainly set forth in the form provided by them for that purpose; but according to such views as

may be entertained of the transaction by the receiver. Whether this does not frustrate all the purposes such proceedings could ever be designed to answer; whether it does not render the whole transaction unmeaning and futile, let our readers judge. Here is a solemn stipulation required, and given, without any distinct understanding between the parties. It is not known what is demanded by the one party, or given by the other. Here are terms laboured to the utmost accuracy of distinctness and precision, yet supposed to have the most vague and general signification imaginable. The human mind is prone to an indolent acquiescence in abuses, that appear venerable from their antiquity, and from the number of honoured names that have given them the sanction of their support. It requires something more energetic than the calm, gentle voice of candid expostulation to arouse the slumbering mind to a just sense of such evils. When interested or party feelings aid the cause of profitable corruptions; and above all, when honest fears for the good that may be associated in the same system with these evils, lend their influence to prevent men from perceiving them, or acknowledging them, or attempting their removal: then indeed it is required, that the appeal on behalf of truth and righteousness should be faithful, urgent, and uncompromising. The man who should now propose any declaration at all similar to that we are discussing, would be thought certainly mad for that very reason: no other evidence of the bewilderment of his intellect would ever be required. Is the wrong or mischief the less that it is only an old evil prolonged, not a new one originated? And what shall we say of a church that makes the

straining, or eluding of conscience, the very first exercise in which she employs her ministers on their way to the service of her altar?

If indeed there were any ambiguity in the terms of the declaration required by the legislature, and the design of the government were really doubtful, it would then be useful to appeal to history as an aid in determining the question. But there can be no doubt that history will here give a testimony in entire accordance with the letter of the enactment. Did not the Act of Uniformity, by which this declaration is required of the clergy, terminate a long controversy, which turned chiefly, if not exclusively, on lesser points, matters of detail connected with the rubric and services of the Church of England? Did it not finish a long and severe struggle on the part of government to secure throughout the nation an entire uniformity in religious faith and worship? an object, in the pursuit of which, neither liberty, nor property, nor life had been spared. Did it not immediately follow the Savoy Conference, that vain attempt to obtain a comprehension within the Church of the Puritans or Presbyterians, by the alteration, to satisfy their scruples, of some objectionable passages in the Book of Common Prayer? And did not the Presbyterians at that conference, manifest their readiness to remain in the peaceful, submissive discharge of their ministry, under the re-established Episcopal order, provided those few, and comparatively inconsiderable changes were made in the prescribed forms of the church? And was not the plain, and in some instances avowed, object of the authors of the Act of Uniformity, to exclude out of the church those excellent men, who might, on such easy terms,

have been comprehended within its pale? And did not the framers of the Act understand clearly enough their own object, and the means by which it was to be accomplished? And when the rays of truth afforded by these several historic facts, are made to fall with united radiance on the form of declaration to the Book of Common Prayer, enjoined by the Bartholomew Act, do they not display in full, clear light, the true meaning and design of its phraseology? It must be obvious, that the clause expressing distinct approbation to every thing in the book, was inserted for the express purpose of compelling the dissatisfied ministers to declare their consent to the things they had so long complained of, or to resign their livings. The law could have no tendency, no efficacy to answer the design of its authors; no adaptation to the controversies out of which it arose, and which it was authoritatively to settle for ever, if it did not reach to particular parts and sentences of the prescribed services of the church, especially those in respect of which complaints had been made, and alterations desired. Not only, therefore, was the declaration designed to express consent to the whole Book of Common Prayer in all its parts, but more especially to those parts that are most objectionable; and have ever been most controverted. We repeat, that the specific design of this Act, was to require of the clergy an express and solemn approval of those parts especially of the services of the church that had grieved and burdened the tender minds of the puritan ministers. Therefore, if history is to determine the sense intended by the imposers of this declaration, it will inform us, that they in-

tended to exact by it an expression of unfeigned consent to the whole and every part of the Common Prayer Book, for the express purpose of including, and obtaining a solemn approval of its most objectionable and disputed parts. In fact, the law, and the declaration it enjoins, were pointed against persons who advanced specific objections to particular passages in the services set forth in the Book of Common Prayer; whoever therefore now entertains doubts or difficulties in respect to those parts complained of when the Act was passed, or any others in regard to which difficulties may have since arisen, ought not to subscribe. He is one whom that law was intended to exclude, for it is an Act of Uniformity, and requires in the plain intention of the legislature, a strict and literal approbation of every sentence in the Book of Common Prayer. We cannot mend the terms, "an unfeigned assent and consent to all and every thing" it contains.

In assisting a thoughtful, conscientious mind in determining on the duty of subscription to articles of faith, and forms of worship and service, with a view to sustain the ministerial character in any religious community, important aid, we should suppose, might be derived from the inquiry, how far the individual would be able to fulfil the engagements arising out of the proposed subscription. He would inquire, whether the prevailing practices of this religious body were in harmony with the letter and spirit of its formularies; and whether, supposing them in some respects plainly otherwise, he would be able in his own personal discharge of ministerial duty to rectify such departures from forms and rules to the strict observance, and entire approval of

which he is about solemnly to pledge himself. Much stronger and more weighty objections to subscription may arise from the prevailing practices and discipline of a church, viewed in connexion with the formularies, of which they are the abuse and violation, than from the forms themselves simply considered, while individual ministers may possess neither the official nor moral power, to pursue in the discharge of their own duties a more consistent course: not the official power, as they may be controuled by their superiors: not the moral, as prevailing opinions and feelings may be too strong for them successfully to resist. Such at present is strikingly the case with the Church of England. She has spiritual offices administered with an almost total disregard of discipline or discrimination. As a national establishment, such an administration of her services is alone possible. No spiritual discipline, though even adopted expressly to secure a faithful fulfilment of her own requirements, can be effected by her clergy, or would ever be endured by the people. To clergymen of evangelical principles, the discipline, or rather want of discipline, in the church, would seem to present obstacles in the way of subscription more formidable than any arising out of the letter of her forms. How can clergymen, whose minds are richly imbued with evangelical sentiments and feelings, introduce to their Diocesan a promiscuous crowd of thoughtless youth, that they may receive confirmation from his hand, and that he may employ in respect of them all without distinction, the solemn language appointed for the occasion; while the parish minister who stands by his side, and has borne an impor-

tant part in preparing for the transaction, does not believe the assurances of spiritual privileges addressed to them, are in any sense true in respect of numbers, perhaps the greater number present; but on the contrary, calculated utterly to mislead, and deceive them? And it is plain, in the judgment of every subscribing clergyman, the salvation of a Socinian is impossible: when he declared his unfeigned assent and consent to "every thing" set forth in the Book of Common Prayer, this is one of the sentiments he then approved and adopted as his own—"Whosoever will be saved: before all things, it is necessary that he hold the Catholic faith, which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic faith is this," namely the doctrine of the Trinity set forth, as our readers know, with all the strictness of logical and theological definition. We do not now pause to inquire into the possibility of the salvation of a Socinian. We do not ask for the scriptural authority for asserting, that "he without doubt shall perish everlastingly," who does not embrace a merely human explication of a great Scripture truth. Nor do we offer an opinion on the propriety of requiring every clergyman to testify his unfeigned approbation of a sentence of eternal damnation on every one, who is not a Trinitarian according to the strictest rule of their sect. It may be many clergymen themselves are not so, and some perhaps were not when they made the very declaration against all of that class in which they were themselves included. We leave all this as foreign from our present purpose, which is to show the entanglements in which the present working of our eccle-

siastical institutions places clergymen who have made the required declaration to the Book of Common Prayer. We have seen the judgment pronounced on all anti-trinitarians by every subscribing clergyman, which declaration, if it have any meaning, must apply to every individual Socinian. It is then only to be imagined, no impossible occurrence, as we know by a well-remembered, striking instance, that in the parish in which such a clergyman officiates, a Socinian dies, having employed his latest breath in defending his peculiar sentiments, and expressing his confident assurance of their truth; and his surviving relatives wish to inter his mortal remains in the parish church-yard. Need we proceed with our hypothetical narrative? The clergyman has no choice. He reads over the corpse of his Socinian parishioner the whole of that service the church has appointed for the occasion. He speaks of him as his "*dear brother*;" he commits his body to the ground, in sure and certain hope of the resurrection to eternal life; and he unites with all present in the prayer, that "when we shall depart this life we may *rest in Thee as our hope is this our brother doth*." These are the terms in which he performs the last offices over the lifeless body of one whose damnation, as one of a class, he had declared certain, when he unfeignedly assented to all and every thing in this Book of Common Prayer. We, as impartial observers, are obliged to conclude the difficulties in the way of conformity, are nearly equal to evangelical and orthodox clergymen. The baptismal controversy comprises the obstacles of the former, the Calvinistic those of the latter. Certainly, if the baptismal and confirmation services do not teach baptismal regeneration, the use of

them does; for they are applied indiscriminately to all—to multitudes who give abundant proof that the regeneration of baptism is the only regeneration they ever experienced. And if an evangelical clergyman pleads in defence of his conformity, that such a use of these services is an awful abuse of them, and can form no reason why the offices themselves ought not to be subscribed; we reply, he knew, when he conformed, that he himself must, as a parish minister, thus abuse them; that no fidelity of his could possibly preserve him from bearing his part in the general evil. The doctrine of baptismal regeneration is the only defence of the church in respect of its present practice, from the charge of an awful profanation of its services in baptism, the catechism, and confirmation. Now whether the doctrine or the abuse be the lighter imputation, we may be excused, if we leave the settlement of that question to the devoted sons of the venerable apostolic church themselves. Will our evangelical brethren in the church “suffer the word of exhortation,” not from us, but from Mr. Hurn? In respect of the controversy on baptismal regeneration,

“The evangelical clergy,” he observes, “were thus placed in a perilous dilemma. They well know that those who live in sin are not born of God. Yet they were required to declare every child they baptize to be regenerated by the Holy Ghost. To this doctrine they had set their hands, and promised conformity, and many of them had publicly declared their unfeigned assent and consent. Some felt and deplored the hardship of their situation; but as it was owing to their own inadvertency and temerity, their mouths were stopped from complaint. They could discuss other subjects in divinity with some appearance of freedom, and seem to forget their bondage to the Book of Common Prayer. But here it was impossible; for its voice was perpetually sounding in their ears, and it was the voice of a master demanding compliance with stipulated condi-

tions. They made no attempts to co-operate, in order to promote a farther purification of the liturgy from its remaining defects; nor did they cry in the spirit of the early reformers and puritans, ‘Let the Scriptures stand, whatever become of the rubric; but having been educated with a strong bias to the establishment, and being desirous to retain their situations with a safe conscience, and to repel the charge of insincerity, they laboured by a variety of expedients to give a scriptural interpretation to the words which had caused the offence.’—p. 49.

And again:—

“It is evident that when the evangelical clergy attempt to defend the passages excepted against above, they write under the influence of prejudice; and indeed appear in a very different light from what they do at other times. For when such matters are not the object, and the forms of the church are out of mind, many of them write and preach with much scriptural accuracy. They describe regeneration as the work of the Holy Spirit, when he convinces men of sin, and opens their hearts to receive and obey the truth. And they shew us that the children of God are not to be ascertained by their attendance on any outward ordinance; but by their holy disposition and conversation. A minister of the gospel is never in so perilous a situation as when he is left to plead for error; never so prosperous and honourable as when he can say with truth, that he has not shunned to declare unto the people the whole counsel of God. As the freedom here used proceeds from love to my brethren and to the truth; and as it comes from an elder, I shall hope that it may be received with kindness and in peace.”—pp. 78, 79.

With pleasure we find ourselves verging to the conclusion of this long, and we fear our readers will think, wearisome article; but that conclusion we had from the first in our eye and aim. It is to express, with all the respect due to those good men, and yet with all the energy due to the sacred cause of truth, our conviction that the evangelical clergy are where they ought not to be—where they cannot follow out in the entire discharge of their ministry, and to their just consequences and applications, their own views of vital Chris-

tianity; where they have deprived themselves of their liberty, and involved themselves in inconsistencies. They are in a church that either asserts doctrine the exact reverse of their convictions on vital essential points; or if its declarations do indeed coincide with their sentiments, it will not allow them to act a consistent part; their situation urges them on in a course which, according to their own declarations, is equally opposed to the formularies they have subscribed, and the opinions they hold. Their church is against them in doctrine or in practice—one or both. Our readers may think we have, in this land of liberty, sects enow. No. The cause of truth and conscience demands that still another should be added to them, numerous as they already are: we want—the church of Christ wants—a denomination of unfettered evangelical episcopalians. Of such men as Mr. Hurn—men who conscientiously approve of episcopacy, and of liturgical forms of prayer, and specifically of those set forth in the Book of Common Prayer, which might be used with liberty and alteration, at the discretion of the minister. These good and faithful men should free themselves from the bondage of subscriptions and oaths, and separate themselves from all connexion with secular arrangements, and worldly domination. Do they, indeed, imagine their church will be reformed to meet their views, or indeed can be? When will they be undeceived? They are the smaller number and the feebler party. The world is against them, and loves its own. Their views, enforced by human laws, would be intolerable to the nation. The plea of greater usefulness in the church, even if it were true in point of fact, is fallacious in point

of argument. It is a mere subtle modification of the reprobated maxim, "let us do evil that good may come." But it is not true in point of fact. Men can never do good on the whole by a timid policy in the service of Christ, by any compromise of conscience and principle. Can any man living calculate, or even imagine, the good that would result from a bold stand for liberty and truth, for the spiritual nature of Christ's kingdom, and its total separation from all alliances with worldly institutions, by the great body of the evangelical clergy? We may, indeed, picture to ourselves the renovated scene our country would then present to the delighted eye of every enlightened Christian. Ministers following with freedom all their convictions. The people maintaining them with willing liberality, not by compulsory payments, rarely yielded without reluctance and grudging. And ministers and people combining their energies for every enterprise of usefulness, while a worldly system would be left to worldly men, and the discordant elements mingled and struggling in a state hierarchy would separate to their appropriate spheres of action.

Should it be asked, what is all this to us Dissenters? Why should we mingle in other men's strife, or offer our unsolicited and unwelcome counsels to those who understand their own affairs, and need no instruction from us? We answer, this is no sectarian or party subject; we have no views or ends of that nature to answer, by the feeble effort we are now making; but we are labouring in the cause of our common Christianity—in the cause of its spirituality, its liberty, its uprightness. We are grieved to see men who know the vital nature of inward living Christianity, as it is the re-

sult of spiritual influence on the heart of man, compelled to conduct their whole public ministry, except only in the pulpit, in a manner that confounds all distinctions of character short of shameless profligacy, addressing the same assurances of grace and salvation to the thoughtless and the serious, to the worldly and the devout, to the formal pharisee and the spiritual Christian. We are grieved to see them, in consequence of their false position, often make common cause with the enemies of vital Christianity against its friends. We are grieved to see them obliged to make equivocal apologies for what is indefensible on plain principles of uncompromising integrity. And to defend those things as parts of an establishment to which they have pledged their unconditional adherence, which, under any other circumstances, they would reprobate and condemn. We see these things with the grief which an unfeigned love of the brethren,—and they are our brethren,—cannot but call forth on their own account; and, moreover, with the grief that springs from the mischief we perceive, these things are working to the cause of that vital Christianity, which is equally their's and our's—our common sentiment and uniting bond—our chosen treasure, that ought to be to the Independent dearer far than mere independency, to the episcopalian than mere episcopacy. Forms were made for this religion, not this religion for forms. It is in the name and for the sake of this vital Christianity that we reiterate the appeal to our episcopal brethren in the bonds of this religion of the Spirit, that they would range themselves by our side in the cause of its purity and its freedom, its separation from the world, and its dependence not on an arm of flesh,

but on the power, the providence, and the grace of its divine Author.

The Nature, Reality, and Efficacy of the Atonement. By Daniel Dewar, LL.D., Minister of the Tron Church, Glasgow. 12mo. pp. 550. 7s. 6d. Waugh and Innes, Edinburgh; and Hatchard and Whittaker, London.

THE writer of this Essay is advantageously known to the public as the author of "Observations upon the State of Ireland;" of "Elements of Moral Philosophy," in two volumes octavo; and of a valuable treatise on "Family Religion." He is also a highly respectable clergyman of the Church of Scotland, and successor to Dr. Chalmers in the charge of the Tron Church, Glasgow. We simply mention these facts, that our readers may be able to claim some acquaintance with the author, and that they may be prepared to welcome a new theological work from his judicious pen.

In the volume before us, the author has discussed, with great fulness, and we must add, with equal perspicuity, the nature and origin of sacrifice, the design of typical institutions, the justice of God, and the priesthood of Christ.

"Whatever opinion," observes he, in his preface, "may be entertained concerning the manner in which the subject of this volume is discussed, few will deny its infinite importance. Its bearings on the other doctrines of Christianity, and on the practice of its duties; its influence on the hopes, and on the consolations of man, lead, most justly, the great majority of professing Christians to consider it as the foundation of the system of Divine Truth. The denial of the atonement, they reckon to be the renunciation of Christianity; a relinquishment of the faith once delivered to the saints.

"That Christ suffered, and died as an atonement for the sins of mankind, is a doctrine so constantly and so strongly enforced, through every part of the New Testament, that whoever will seriously peruse those writings, and deny that it is there, may, with as much reason and truth after reading the works of Thucydides and Livy, assert, that in them no

mention is made of any facts relative to the histories of Greece and Rome."

To all these dangerous theories, which would negative the divine origin of sacrifices, or which would do away with its typical character, our author shows himself warmly and justly opposed. That such a man as Davison, in other respects an able and conclusive writer, should have lent the sanction of his name to the absurd, and almost impious notion, that the Most High availed himself of the existing prejudices of mankind, and founded upon them that vast system of sacrifice, which was the chosen type of the Redeemer's oblation, and which issued in his actual offering for the sins of the people, is greatly to be regretted. Mr. Davison's opinions are expressed in the following sentence: "By an easy corruption of mind," he observes, "that superstition might soon come to think, that the animal victim was not merely the representative of a deserved punishment, in which use it was rational, but the real equivalent for it, in which sense it was most unreasonable: and might thus resort to sacrifice for pardon, as well as confession." Upon this most hazardous sentence, Dr. Dewar thus animadvert:—

"Whatever," he remarks, "might have been alleged in favour of this solution, if the notion of the efficacy of expiatory sacrifice had been confined to a single tribe or nation, it is untenable and preposterous, when the fact is recollected, that the opinion in question was universal. It has prevailed among every people, and in every stage of civilization. A common and universal effect, must flow from some common and universal cause"—p. 64.

Mr. Faber has also shewn, in his "Inquiry, &c." page 104, the inaccuracy of some of those Hebrew criticisms, by which Mr. Davison has endeavoured to support his favourite, but delusive theory. He has, for instance, attempted to

show that the Hebrew word, *חטאת*, *Chattoth*, may be rendered *punishment* for sin, as well as *sacrifice* for sin. Mr. Faber urges him to the proof of his assertion, by the production of a single definite text to that effect.

The decided character of the volume is, to us, one of its highest recommendations; it abounds in that species of unhesitating argumentation which befits the treatment of theological subjects. The author's uniform appeal, is "to the law and to the testimony;" but where he differs, even *toto cælo*, from a particular author, he seems happily to remember, that "the wrath of man worketh not the righteousness of God." He is firm and decisive, without being, in the least degree, intemperate; and evangelically ardent, without the slightest mixture of unhallowed zeal.

As a specimen of the manner in which our author treats the Socinians, we beg to select the following paragraphs:

"According to the Socinians, the sufferings and death of Christ were intended merely to confirm the doctrine which he taught; to set before us an example of piety and resignation to the will of God; and to assure us of the love of our Heavenly Father. With regard to the first of these ends, the confirmation of his doctrine, that carries evidence along with it, of its coming from God, in addition to the attestation of miracles. If it was not necessary for Moses to have laid down his life, in proof of his having taught, by a divine commission; if of that there was sufficient evidence without his death, why should it have been necessary, by such means, to seal the heavenly origin of the doctrines of Christ? His sufferings on that account might have been dispensed with. With respect to the second design, the setting before us an example of piety and resignation to the will of God, it is admitted that he, by the purity of his character, by the meekness, gentleness, patience, humility, and self-denial, which he shewed in life and in death, has presented a bright pattern for the imitation of his followers. Apostolic authority teaches us, that

Christ also suffered for us, leaving us an example, that we should follow in his steps. But had there been no higher end to be attained by the death of Christ than this, his death would have been unnecessary. For God could have sustained us under the greatest trials, although he had not set before us the example of his Son.

"Nor does the third reason assigned for the death of our Saviour, namely, to assure us of the love of God, furnish an adequate cause for this event. For, though the sending of his Son into the world, to make an atonement for sin, and to give his life a ransom for many, forms the highest possible proof of the love of God; yet, on the supposition of Socinians, that no atonement for sin was intended to be made by his sufferings, his death was altogether unnecessary. For surely an ordinary messenger from heaven, sufficiently accredited, such as one of the prophets, was qualified to announce to the human race the compassion of God.

"The death of a divine person, for such ends as these, was not required; and had it taken place merely for such purposes, would have been altogether inexplicable. It was necessary for those who held these tenets, in order to give consistency to their views, to attempt to lower the nature of the Son of God to the level of mortal man: and thus to exhibit some proportion between the character of the sufferer, and the designs proposed to be allowed by his death. If the designs be of a very ordinary nature, so also is the person by whom they are accomplished.

"But how very different are the representations of Scripture, both in regard to the person of Christ, and the ends for which he came into the world! According to these, he came to save that which was lost;—to give his life a ransom for many;—to give himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father;—to give himself for us, that he might redeem us from all iniquity. He is set forth to be a propitiation, through faith, in his blood; and his death is our reconciliation with God, by removing and slaying the enmity between him and us. The effect of his obedience unto death, is the justification of all who believe in him, by their acquittal from the guilt of sin, their redemption from the curse of the law, in consequence of Christ's substitution in their room, and by their peace and acceptance with God. They are also purified by the blood of Christ, from the pollution of sin, renewed by the image of God, and made the tem-

ples of the Holy Ghost. They are, in virtue of his atoning sacrifice, adopted into the family of God, invested with the privileges of his sons and daughters, and made heirs of a glorious and an everlasting inheritance.

"The accomplishment of these great ends presupposes the actual substitution of Christ, in the room of the guilty. The testimony of Scripture most fully affirms the reality of such substitution, in regard to the incarnation and death of the Son of God." 1 Pet. iii. 18; 2 Cor. v. 21; Isa. liii. 5, 6.

We cannot but express a hope that this valuable dissertation on the great work of atonement, may find its way into every circle where Socinianism has exerted its baneful influence; and that it may henceforward be regarded as a popular and enlightened defence of what is "most surely believed" among the orthodox, in reference to the substitution and deity of the Lord Jesus. We must add, that the work is eminently distinguished by a devotional spirit.

*A Commentary on the Epistle to the Hebrews, by Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary at Andover, U. S. Vol. II. London: Miller.**

IT afforded us great pleasure to have an opportunity of introducing to the notice of our readers the first volume of Professor Stuart's valuable work on the Epistle to the Hebrews; and we regretted that, owing to the failure of the Publishers, a considerable period elapsed ere the second volume made its appearance. We cordially rejoice, however, that it is now before the public, and doubt not that it will be highly prized by every diligent student of the Scriptures, and by all who are capable of duly appreciating its worth.

* The two volumes were originally published at 36s. but in consequence of the sale of the Publisher's stock, they are now to be bought at about one third of their original price.

We confess that, on reading the Preliminary Dissertations, contained in the first volume of this work, we were not only constrained to regard Professor Stuart's talents for Biblical criticism as of no mean order, but indulged very sanguine expectations in reference to the Translation and Commentary which were to follow. Nor have we been disappointed.

The Translation is at once faithful, correct, and elegant. It does not profess to be strictly literal, although it is as much so as a due regard to the meaning of the inspired author, and the idiom of the language, would allow. It is therefore always intelligible, not abounding in hard and newly coined words, and thus exhibiting the conceits and fancies of the translator, rather than the ideas of the original; but always bearing the marks of a due regard having been paid to the radical meaning of the Greek terms, without confining them, on the one hand, uniformly to one signification, or allowing, on the other hand, of an undue latitude of interpretation. Expressions are frequently chosen by the translator in the happiest manner, so as to throw very considerable light on many apparently obscure passages in this confessedly difficult, but deeply interesting Epistle: and while the care and diligence displayed throughout the whole work are to be commended, the sound judgment, discrimination, good taste, and, we will add, the acuteness, which many parts of it exhibit, entitle its author to a high meed of praise.

Whatever deference we may be disposed to pay to the old and authorised translation of this Epistle, to which we have been habituated from our infancy, we cannot help saying, that we feel somewhat refreshed by some of the new lights of mo-

dern times: we say some—not all—for alas! there are those who, like meteors, "give a momentary and brilliant brightness, but which dazzle only to bewilder and destroy. From all such we would turn away; and with the docility of little children, and the meekness of Christ, would seek to be taught of God, and to be led into all truth by the influence of his Holy Spirit. Under such influence alone can we expect to be guided aright in our inquiries, or enlightened in our understandings, so as to arrive at "the knowledge which maketh wise unto salvation."

We have been much pleased with the spirit in which Mr. S. seems to have written. It is eminently the spirit of wisdom and love which is conspicuous in the Commentary and Notes, as well as in the *Excursus* at the end of the volumes. The *Commentary* is given in rather a novel form; and although it must be deeply interesting and profitable to the learned, from the admirable elucidation it contains of many difficult passages which have perplexed and stumbled the inquirer after truth, yet we cannot say that we altogether approve of the constant introduction of *Greek phrases* in the different paragraphs of which it consists, as it has rather too much of the affectation of learning about it, and renders that part of the work quite useless to the mere English reader, which might have been avoided. The Professor indeed acknowledges, that he writes, not so much for the unlearned as for the learned; and certainly as an Exegesis of a most difficult part of the Word of God, we know of few works superior to that which he has produced, or more calculated to lead to just and sober views of divine truth. At the same time, we conceive,

that it would not only have been practicable, but even preferable, to have given the views and sentiments contained in the Commentary more of an English dress, and to have reserved the mere verbal criticisms for notes at the bottom of the page, or at the end of the different sections. This would assuredly give the work a wider circulation, and render it more generally useful. Its peculiar character prevents our making extracts. As it is, however, we can most cordially and earnestly recommend it to the serious attention of our ministerial brethren, and to such of our lay readers as have either taste or

ability for Biblical criticism, and who must therefore be possessed of a competent acquaintance with the original languages of the Holy Scripture, without which they can neither fully understand the reasonings and deductions of the learned Professor, nor appreciate the value of his labours. No Biblical scholar should be without such a work as this; and no tutor in our theological seminaries should fail to recommend it to the attention of his pupils, if indeed he do not use it as a text book in the department of theological instruction, to which it most properly belongs.

NEW PUBLICATIONS, WITH SHORT NOTICES.

Dr. Lardner's Cabinet Cyclopædia. The History of Maritime Discovery. Vol. 2.—Cities and Principal Towns of the World. Vol. I.—The History of England. By the Right Hon. Sir James Mackintosh. Vol. I.—Outlines of History—The History of the Netherlands, from the Earliest Times to the Battle of Waterloo. By Thomas Colley Grattan.—The History of France, to the Deposition of Charles X. By Eyre Eans Crow. Vol. I. Published in Monthly Volumes, small 8vo. price 6s. Longman and Co.

WE have already expressed our general satisfaction with this elegant and popular series, and cheerfully announce the volumes at the head of this article, which have been sent to us since our former notices.

It is often suspected that Reviewers do not fairly read the works which they undertake to criticise. Now, lest we should increase that spirit of scepticism so dangerous to the influence of our fraternity, by publishing the titles of six volumes at once as the subjects of a short critical notice, we frankly say that the combined efforts of the indefatigable editor and gifted

authors who are associated in this work are really too much for us, and that our readers must be content to receive our general report that all appears right, with this understanding, however, that should we, by a more close inspection, detect any deviations from truth or justice, this friendly passing announcement shall be no bar to a fair and full exposure of what may be found exceptionable in these interesting volumes.

The following brief extracts may enable our readers to judge of the style in which these histories, &c. are penned.

"Inquisition in the Netherlands.—Philip's design of establishing this horrible tribunal, so impiously named *holy* by its founders, had been long suspected by the people of the Netherlands. The expression of those fears had reached him more than once. He as often replied by assurances that he had formed no such project, and particularly to Count d'Egmont during his recent visit to Madrid. But at that very time he assembled a conclave of his creatures, doctors of theology, of whom he formally demanded an opinion, as to whether he could conscientiously tolerate two sorts of religion in the Netherlands. The doctors, hoping to please him, replied that 'he might, for the avoidance of a greater

evil.' Philip trembled with rage, and exclaimed, with a threatening tone, 'I ask not if I can, but if I ought.' The theologians read in this question the nature of the expected reply; and it was amply conformable to his wish. He immediately threw himself on his knees before a crucifix, and raising his hands towards heaven, put up a prayer for strength in his resolution to pursue as deadly enemies all who viewed that effigy with feelings different from his own. If this were not really a sacrilegious farce, it must be that the blaspheming bigot believed the Deity to be a monster of cruelty like himself."—*History of the Netherlands.*

"*Origin of the See of Canterbury.*—Augustine, the Roman missionary, made his arrival known to Ethelbert, and requested an audience. The king of Kent, though not altogether ignorant of the nature of his queen's religion, nor unfavourably disposed towards it, was yet afraid of that miraculous power which the Romish clergy were then believed to possess, and which they were not backward at claiming for themselves. For this reason he would not receive them within the walls of his royal city of Canterbury, nor under a roof; but went into the island with his nobles, and took his seat to await them in the open air; imagining that thus he should be secure from the influence of their spells or incantations. They approached in procession, bearing a silver crucifix, and a portrait of our Saviour upon a banner adorned with gold, and chanting the Litany. The king welcomed them courteously, and ordered them to be seated; after which Augustine stood up, and, through an interpreter whom he had brought from France, delivered the purport of his mission in a brief but well ordered and impressive discourse. 'He was come to the king, and to that kingdom (he said), for their eternal good, a messenger of good tidings; offering to their acceptance perpetual happiness here and hereafter, if they would accept his words. The Creator and Redeemer had opened the kingdom of heaven to the human race; for God so loved the world that he had sent into it his only Son, as that Son himself testified, to become a man among the children of men, and suffer death upon the cross in atonement for their sins.' To this address, which was protracted to some length, the king returned a doubtful but gracious answer: his conversion shortly after followed. He gave up his palace to the missionaries, and Augustine obtained a bull from the Pope to found the see of Canterbury. From this period it was regarded with the highest veneration; but in the in-

vasions of the Danes, both the church and city suffered the most grievous ruin, and no less than eight thousand persons are said to have perished at one time in the desolated town."—*The Cities and Principal Towns of the World, Vol. I.*

"*Persecution of the Jews in the reign of Richard I.*—At York the Jews took refuge in the castle, after having seen many of their wives and children butchered before their eyes, and all who refused to be baptized massacred without mercy. The governor who happened to be absent from the fortress, demanded admission into it; when the unhappy Jews, afraid of the forcible entry of the rabble, excused their disobedience. He inveighed against them with loud transports of rage. He even directed the castle to be attacked. The people seized the fatal word, which the governor vainly attempted to recall. Immense multitudes besieged the castle for several days, stimulated by some ecclesiastics, and especially by one furious monk, who perpetually exhorted the people to destroy the enemies of Christ. On the night before the expected assault, a rabbi, lately arrived from the Hebrew schools abroad, addressed his assembled countrymen:—'Men of Israel, God commands us to die for his law, as our glorious forefathers have done in all ages. If we fall into the hands of our enemies they may cruelly torment us. That life which our Creator gave us, let us return to Him willingly and devoutly with our own hands.' The majority applauded; a few only dissented. They burnt their costly garments, and destroyed their precious stones and vessels. They set fire to the building, and then Jocen, the most wealthy man among them, cut the throat of his wife. When all the women were sacrificed, he, as the most honourable, first destroyed himself. The rest followed his example. The few who shrunk from their brethren appeared in the morning pale and trembling to the people, who cruelly put them to death."—*The First Volume of Sir James Mackintosh's History of England.*

"*Religious Wars.*—This is an equivocal phrase. Wars to impose religion by force are the most execrable violation of the rights of mankind: wars to defend it are the most sacred exercise of these rights."—*Ibid.*

Biblical Zoology; or a Cabinet of Scripture Animals, embellished with Engravings on Wood. By Robert Kinniburgh.

MR. KINNIBURGH has been long well known as the indefatigable and suc-

cessful teacher of the deaf and dumb in the Edinburgh Institution, of which indeed he may almost be said to have been the founder; and he is likewise known as the author of several small publications, primarily composed for the use of his pupils, but at the same time admirably adapted for the instruction of youth in general. His first was the *Life of Christ*, which was followed by his *Catechism*; then *Sacred Narratives*, or interesting Events selected from the Old Testament Scriptures; these which were well received on their publication, we would again earnestly recommend to teachers and parents, as infinitely preferable to those well meant but injudicious religious tales and morals, which we are persuaded have had no small effects in pre-disposing the minds of the young for that sentimental mysticism which appears to be spreading too widely in the northern capital among what is termed the religious world. No stories are so likely to engage the youthful imagination as those contained in the Bible; for (to say nothing of their superior matter) they are told in language so simple, so natural, so sublime, and so impressive, that no human composition can ever equal them; and the experience of every candid reader must bear witness, that they leave behind them sensations more pure and delightful than the perusal of any other writings can produce. Mr. K. has conferred an additional favour on the rising generation, by the very interesting little work whose title heads this article; in it is united amusement of the best kind with Biblical instruction, the great truths of Christianity are taught in the most engaging way, and several texts of Scripture illustrated in a simple yet striking manner, well calculated to attract the attention of the young.

The London University Calendar, for the Year 1831. John Taylor, pp. 264.

THIS interesting publication gives a complete account of the foundation, plan, and conduct of the University, containing information on all subjects relating to it. It commences with a brief statement of the motives which actuated its founders, arising from the

necessity there was for such an institution. There are outlines, given by each professor, of his own particular course, with a statement of his mode of conducting the business of his class; an account of the museums, libraries, &c., and of the literary and philosophical Societies that have been formed by the students. An account also is given of the London University school, in which for £15. annually, the pupils receive an education preparatory to the University, or independent of a view to it, in Greek, Latin, French, German, English, Arithmetic, Mathematics, History, Geography, Writing, Drawing, and Perspective, &c. The business of this school, which is on the plan of a day school, commences with a prayer by the head master, who is the Rev. Henry Browne, M.A. of Cambridge. Those whose parents may object, (Jews for instance,) to this part of the plan, and to the reading of the Scriptures, are exempted from attending at the time, on a letter being sent to the head master.

The volume also contains a list of Prize-men, from the opening of the University in 1828; also lists of the Council, Professors, and Proprietors, together with tables of hours, fees, &c. We are gratified to perceive that solicitude is shown for the students, by subjecting those housekeepers who receive boarders into their families to some very salutary regulations, and obliging them to be registered, with "satisfactory proof of correctness of character with regard to religious and moral habits. A testimonial, also, from the minister to whose congregation they belong, will be indispensable." They are also required to pledge themselves to see that their boarders shall attend some place of public worship; to use every means to guard their morals; and to make an immediate report in case of any irregularity of conduct, or serious illness. These and several other regulations of this kind, have our unqualified approbation; we think every thing has been done with reference to the domestic management of the students that could be done; and it remains with parents who send their sons from the country, to take care and place them with conscientious persons.

Communion with God; or a Guide to the Devotional. By Robert Philip, of Maberly Chapel. Westley and Co. 12mo. pp. 208. 2s. 6d.

MR. PHILIP is already advantageously known as a practical writer, by his excellent Guide to the Perplexed, of which a new edition has just appeared.

The work before us will, we doubt not, add to his reputation, amongst "the seeking seed of Jacob." Our readers may form an idea of the character of the work by the following outline of its contents; but we reserve our remarks till another occasion.—Access to God—The Promises of God to the Prayerful, the real answers to prayer—The affinity of fervent Prayer and saving Faith—Prayer, proof of the work and witness of the Holy Spirit—The actual presence and help of the Spirit in Prayer—Walking "in the light" essential to fellowship with God—A devotional spirit essential to the enjoyment of the Promises—Devotional preparation for the Sanctuary—The influence of Prayer upon peace of mind under the trials of life—The Saviour's devotional habits—Communion with God in affliction—Sacramental communion with God and the Lamb.

An Appeal to Dissenters, on Submission to the Obligation imposed by Law for the religious Celebration of Marriage, according to the Form prescribed in the Book of Common Prayer. By Joshua Wilson. pp. 96. 8vo. 3s. Holdsworth and Ball.

WE have only time to announce the publication of this valuable pamphlet upon a subject which long ago should have occupied the attention of the whole dissenting community.

The imposition of the marriage ceremony of the endowed church has at length, however, found a learned and persevering opponent, and at a period too, when, if Dissenters are true to their principles, they may vigorously and successfully resist that constrained conformity which throws a feeling of gloom and disquietude over their nuptial day, and robs them of the more congenial services and affectionate prayers of their own chosen pastors. Every conscientious parent and every unmarried youth amongst us should ponder the forcible statements of this Appeal. We must, however, resume this subject at greater length.

The Impossibility of Imposture in the Miracles of Scripture: a Lecture on the External Evidences of Divine Revelation: delivered at Silver Street Chapel, Thursday, February 17, 1831. By James Bennett, D.D. With the Discussion which followed. pp. 36. 1s. Westley and Co.

THE infidel gentlemen, who figure at the Surry Rotunda, have frequently boasted that no Christian minister dared to meet them, to discuss the evidences of Divine Revelation. Now we know that many ministers in this metropolis would long ago have entered the lists with these gentlemen, could they have done so with any probability that the proprieties and decencies of fair and honourable controversy would be observed. Specimens, however, of what has occurred in some public meetings in this city, and of what often takes place at the Rotunda, convinced them to the contrary. A novel mode, however, of calling these gentlemen forward, has been resorted to by our worthy friend, Dr. Bennett, who proposes a course of eight Lectures on the Evidences of Revelation, of which this on Miracles is the first. The Doctor, too, adopts a novel, and yet a truly popular mode of treating the subject, one which is perfectly level to the most ordinary understanding, and one which cannot fail to persuade and convince all who will give themselves the trouble to think out what he advances.

In the discussion which followed the lecture, several questions were asked by the infidel missionary, Mr. Taylor, and it is rather amusing to observe how far these are from the subjects of the lecture and its several arguments, and with what perfect ease they were met, and demolished by the worthy Doctor. Surely, if infidels can blush, they must redden, indeed, after reading this narrative of the evident discomfiture of their arrogant champion.

We understand that the second lecture "on the Jews," was delivered on Thursday evening, Feb. 24th. An overwhelming audience attended, the majority of whom were young men. Mr. Taylor questioned Dr. Bennett after the lecture, in which he displayed, to use the gentlest phrase, more weakness than on the former occasion. The argument of the lecture was untouched, and the worthy Doctor's entire subject appeared triumphant.

TRANSACTIONS OF THE CONGREGATIONAL DISSENTERS.

THE CLAIMS OF THE CONGREGATIONAL UNION OF SCOTLAND.

That this Institution deserves the countenance and support of every Christian philanthropist will, it is hoped, be readily admitted by those who are acquainted with its important operations. It has been the means, by the blessing of God, of spreading the knowledge of the Word of salvation through parts of our native land, where otherwise the gospel would not have been heard, and of arousing the attention of many of our ignorant countrymen to the concerns of their souls. But as the nature and extent of these operations are only partially known, the Committee take the liberty of presenting the following brief sketch to the public.

In the *Lowlands*, besides many extensive itinerancies, undertaken with the view of exciting attention to the preaching of the truth by the occasional visit of a stranger, upwards of *Twenty Ministers* have for many years received assistance from the funds, to enable them to increase their labours in the district where they reside. Several of these servants of the Lord, in addition to their regular engagements at home, preach once or twice a week, throughout the year, in the villages and hamlets around them. It is true, they would labour in this good work to the full extent of their means, had they no such aid from the Union; but without it, in many instances, they could not remain in their present station, nor could their place be occupied by faithful ministers of any denomination without foreign assistance. Some of these ministers have ten or twelve out-stations, at which they preach in rotation during the week, or on Sabbath evening. But if we suppose there is, on an average, only half this number so extensively engaged, we have throughout the country upwards of a hundred places which otherwise would be exceedingly destitute, where the gospel is now regularly preached with faithfulness and simplicity. The following extract from the *Eighteenth Report*, which refers to such labours, may

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serve to repel an objection that may arise in the minds of some respecting them.

"Had your Committee, by these operations, been seeking to gain men over to a party, they could indeed look for little success; but as they are conscious that the grand object with them, and the agents employed, has been to save sinners, by 'opening their eyes, and turning them from darkness to light, and from the power of Satan unto God,' they can with confidence leave the work with Him, whose prerogative it is to give his own appointed means effect. Had every one who has thus heard the Word of God embraced such views of Christ's kingdom as you approve of, while the heart remained unchanged, it would have been doing no good; but if one sinner from among the whole has been savingly converted to God, there is an abundant reward for all the labour, and all the money thus expended."

But there is another department in the operations of this Institution to which many may be induced to grant pecuniary aid more willingly and more liberally. Not fewer than *Sixteen Gaelic Preachers*, and *Five* who labour in the *Orkney and Shetland Isles*, are assisted by the Union. Several of these are entirely supported from its funds, and the others, on an average, receive one-half of their income from it. That there is a loud call and urgent necessity for such missions—that the gospel cannot be made known to a great proportion of the widely scattered population of these parts but by itinerancies—and that this work cannot be carried on but by foreign aid, are facts now well known, and generally admitted. Unless the gospel be *thus sent* and maintained in these remote districts by some body of Christians, multitudes of the inhabitants will live and die without having their attention directed to Him in whom alone there is salvation. And how appalling is this thought, that thousands of our countrymen, to whom we have access at comparatively little cost and little trouble, should remain in ignorance,

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pollution, and guilt, and eventually appear at the bar of God in this state, while the means of instruction and salvation are in our power, and might be employed, by the promised blessing of the Most High, with great success? Of late, all are ready to admit that much more should be done for the Highlands and Islands of Scotland; and this Institution has facilities, in the number and qualifications of its agents, for doing much more, if pecuniary aid were afforded. But the comparatively small body of Congregational Dissenters cannot, from their own resources, carry on this department of labour even to its present extent.

Four years ago, the Committee of the Congregational Union adopted a resolution to make the preaching of the gospel in the Highlands and Islands of Scotland, a distinct and separate part of their work. They announced publicly their willingness to receive Subscriptions and Donations for that specific object, and to account for their expenditure accordingly. They came to this resolution, believing that many Christian friends of other denominations, who might not feel inclined to promote the more general purposes of the Institution, would contribute to this particular object; and because otherwise, it was impossible for them to maintain twenty preachers labouring in these quarters, where so little is received for their support. The following statement, taken from the general abstract of the Treasurer's Account for the last four years, will show what has been received for, and expended on preaching the gospel in the Highlands and Islands.

	RECEIVED.	EXPENDED.
1827,	£237 1 9	£374 0 0
1828,	201 17 6	464 0 0
1829,	408 8 4*	595 0 0
1830,	152 11 2	443 0 0
	£900 18 9	£1868 0 0

Considering the number of Agents employed, the sum expended must appear very moderate; yet, without adding incidental charges, it is nearly

double what has been received in this department. The deficiency has been supplied from the contributions for the general purposes of the Union, and in both accounts the Treasurer is at present greatly in advance.

One thing may be asserted without fear of contradiction, that those who are at present employed in this important sphere, are eminently fitted for their work. They are most devoted and arduous labourers—men who are evidently animated by the love of Christ and compassion for immortal souls. They are well acquainted with the habits of the people, have been inured to hardships, and willingly submit to many privations and great fatigue. They think nothing of preaching seven, eight, or nine times, and travelling on foot, over the most rugged or swampy ground, 50 or 60 miles every week, for months together. Nor are the people less willing to hear, than the preachers are to labour; indeed, with all their zeal and all their energies, they cannot meet the earnest wishes of multitudes. One of these preachers, some time since, while on a long tour, was taken by his host for the night to a height, and pointing to part of four parishes within their view, "Now," said he, urging a speedy repetition of the visit, "we have not had a sermon within our reach since you were here last year, and we do not expect another till you return." Some who were present, asked, if he could not preach in such a place; his reply was, that in consequence of other engagements, he could not, unless the people would come out early in the morning. This was at once agreed to; and several immediately set off through the night to give intimation of sermon. He went to the place appointed, and had, in a thinly peopled country, at four o'clock in the morning, a congregation of 500 or 600 most attentive hearers.

Surely these operations ought to be viewed in the light of a *General Missionary Undertaking*; and no one, giving it the slightest consideration, on the broad principles of seeking to save sinners, can look on this as a party-work. The Committee therefore confidently solicit help from the people of God generally,* in these labours for the salvation of our coun-

* The great increase this year, arose from Collections made by Dr. Wardlaw in England.

trymen; and unless greater assistance is obtained, the agents now engaged must be reduced one-half, while the field requires that their numbers should be more than doubled.

Shall this appeal be made in vain to any who have themselves heard the joyful sound, and been redeemed by the precious blood of Christ? who feel that they are not their own, and who long to see others, especially their own countrymen, blessed, as God has in rich mercy blessed themselves? Freely ye have received: give as the Lord has given to you. If all will do something, the work will be carried on with ease, and to an extent far beyond what is at present exhibited. Drops of rain swell the river which fertilizes the valley.

The Committee of the Congregational Union feel grateful to the Lord for what they have been enabled to do in this cause; and to their Christian brethren, of all denominations, both in Scotland and England, who have made them the almoners of such good, they offer thankful acknowledgments. They are convinced that the object only requires due consideration, in the present day of liberality, to produce sufficient funds for the work, which they are anxious to prosecute without delay, knowing that time is short and uncertain with all, while in these districts of our country alone, from 50 to 60 immortal souls, prepared or unprepared, are passing into eternity every day! And how can they be prepared, but by a knowledge of Him who is "the way, the truth, and the life?"

**PROJECTED CONGREGATIONAL SCHOOL,
FOR THE SONS OF MINISTERS, IN THE
COUNTIES OF YORK AND LANCASTER.**

1. The object of this Institution is to provide, on economical terms, the advantages of a Religious and Classical Education.

2. The children to be admitted into this School, to be exclusively the sons of Ministers of the Independent Denomination in the counties of York and Lancaster, not younger than eight years of age, nor older than sixteen years.

3. The terms for board, washing, and education, including the use of school books, to be fifteen pounds per

annum, and one-half of this sum to be always paid in advance.

4. The choice of a Principal, and of Assistant Masters, and the general superintendence of the School, to be invested in a Committee of four Laymen and three Ministers. This Committee to be appointed by the Governors at their annual meeting, to be held the first Wednesday in the month of July.

5. An annual subscription of one guinea or upwards to constitute a Governor; and a donation of ten guineas or upwards, a Governor for life.

6. Governors, in virtue of a donation of fifty pounds and upwards in one payment, to have the privilege of introducing the Sons of deceased Ministers, or of Ministers with small income with large families, free of every charge, whenever the funds will allow of gratuitous admission.

7. A banking account to be kept, and all payments to be made by order, signed by the Chairman and two Members of the Committee.

8. One period of vacation only to be allowed, to commence on the first Wednesday in July, and continue for a period of six weeks.

9. The Committee to hold Quarterly Meetings, the first Tuesday in March, June, September, and December, at nine o'clock in the morning, and three to constitute a quorum.

10. No regulations to be repealed or altered, nor any new rules established, except at the Annual Meeting, or at a Special General Meeting, to be called by the Principal, or the Committee. Fourteen days' notice of every proposed alteration, to be given to the Governors.

11. The Assembly's and a Nonconformist Catechism to be taught weekly; and the improvement of the children, as well literary as religious, to be ascertained on the last Wednesday in every month. For this purpose a Subcommittee of Ministers to be chosen for the year, who will also be expected to address the children once a month in rotation.

An establishment for the Sons of Ministers in the northern counties of England, has long been a desideratum; and attempts have been made, at intervals, for the attainment of an object which the friends of religion justly

deemed of great importance to the interests of both learning and piety. The formation of the School at Lewisham, by the generous exertions of that excellent man, and true philanthropist, the late Rev. John Townshend, has been of essential service; and several pastors of churches in Yorkshire and Lancashire, as well as the other northern counties, have participated in the benefits of that Institution. But the distance, the heavy charges of travelling so far, and the protracted separation of children from their homes, as the almost inevitable consequence of that distance and those charges render it very desirable that a school should be opened in a situation more contiguous; and we are happy to announce that this object is now likely to be accomplished.

This design, which he has long cherished, has been taken up, with his characteristic liberality and energy, by George Rawson, Esq. of Leeds; and after issuing a circular, embodying some general principles, and the outlines of his scheme, (subject, of course, to revision and alteration by the Subscribers at large, or the Committee they may appoint,) he has visited several towns in the West Riding of Yorkshire, where he has met with the most gratifying success; the donations already amounting to £750, and the annual subscriptions to more than £220. Samuel Fletcher, Esq. of Manchester, has undertaken for Lancashire; and his well-known generosity and public spirit afford a sufficient pledge that the churches of that county will not want either an example or a stimulus in this scheme of Christian benevolence. It is not, however, to these two counties that the advantages of such an instruction need be restricted—if the means be supplied, the projectors of the measure will feel happy to extend them to the neighbouring, and more northerly counties, where many most excellent and valuable ministers have to support their families upon very small and inadequate incomes, which will not allow them to give their sons the education they would wish. Should this measure succeed, which we may now fairly anticipate, we shall have

two useful Seminaries, that already formed at Lewisham for the southern parts of the kingdom; and this for the north, each occupying its own sphere, and imparting its benefits through a wide circle.

It is hoped that the School will commence in a very short period; and Ministers and others, who wish to favour and assist it, are requested to correspond with either of the above-named gentlemen, or the Rev. T. Scales, Leeds.

ORDINATIONS.

On September 30, 1830, an uncommon and highly gratifying scene was presented in the meeting-house of the Rev. Daniel Gunn, at Christchurch. The simultaneous ordination of three young ministers, who had been fellow-students in the college at Homerton, and have been now called to the pastorate in their respective churches, under circumstances of peculiar encouragement. The service was held at Christchurch, for the sake of general convenience, and as the two churches at Ripley and Throop have been founded and built up by the indefatigable labours of Mr. Gunn, and the extraordinary liberality of himself and his devoted friends. The three churches, with a numerous body of their Christian friends, filled to the utmost Mr. Gunn's spacious meeting-house. The young ministers were the Rev. Henry Stroud, to be pastor of the Congregational Church at Bere Regis; the Rev. Charles Thurman, to that at Ripley; and the Rev. Frederic Waldo, to that at Throop. The introductory discourse was by the Rev. Alfred Bishop, of Beaminstre; the ordination prayer, by the Rev. Daniel Gunn; the charge by the Rev. Dr. Pye Smith; and the sermon to the churches, by the Rev. John Reynolds of Romsey. It was a season of truly solemn and delightful impression.

The person to whom this account was, at the time, committed for insertion in our Magazine, sincerely laments the delay of the announcement, and blames himself for his inability to furnish a more ample statement, in consequence of having mislaid the memorandum of particulars.

MISCELLANEOUS INTELLIGENCE.

RECENT REVIVALS IN THE STATE OF NEW YORK, U. S.

We have been favoured with the sight of several private letters from the State of New York, from which it appears, that the Spirit of God is poured forth on many of the churches there. May the following extracts check the growing indifference of British Christians to this important matter, and provoke them anew to holy jealousy and importunate prayer.

"January 25, 1831, I found at H.'s," says a gentleman of the Baptist denomination in New York, "two Christian friends, who told me, that there was a delightful revival just commenced at Mr. Patten's, and the other Presbyterian churches in the city, and that they were holding at Mr. Patten's chapel their 'four days meetings.' I determined to go—I found the chapel in Broom Street crowded to excess. I could but just squeeze in at the door, and there I stood the whole time of service. The Spirit of the Lord was evidently there! The pulpit was filled with ministers, and the pulpit stairs; Dr. C. was stating, that several parents, friends, and brothers, had sent up notes requesting the prayers of God's people, for the conversion of their unawakened friends and relatives. A minister then prayed, and he prayed with the Spirit. His soul wrestled with God, pleading what Christ had done, and what his ascension secures. With great power he prayed, that God would send down his Spirit, and every heart seemed to feel it. A sweet hymn was then sung with such solemnity, as I have not for a long time witnessed. Another minister then preached from the great question, 'What shall I do to be saved?' and pointed poor sinners to Christ. He took them from every other refuge, and besought them simply to depend on Jesus. This was followed by another hymn, 'Stop poor Sinner,' &c. The whole services were deeply solemn, and interesting. They then announced their meetings for the following day, which were a prayer meeting at six o'clock in the morning, at nearly all the churches in the city; again, a sermon at nine o'clock, and other exercises at ten o'clock at Mr. Patten's chapel, at which all the churches meet; the same at two o'clock, and again at seven in the evening. While the minister is preaching in the chapel, the session room is occupied by other ministers engaged in conversation with inquirers.

"On Wednesday evening it was re-

quested, that all who wished the prayers of God's people would rise. Immediately a large number of most respectable people in the congregation rose, and the whole was deeply impressive. I do not, however, on reflection, approve of this, as I think it fosters pride, and can answer no good end. I left the place, wishing that I could *conscientiously* join the Presbyterians, for they have more life, more zeal, and devotedness. They are now much engaged in prayer looking for the out-pouring of God's Spirit, and they will have it too. Our Baptist friends are fast asleep. I want to see less narrow-mindedness, and Christians meeting and uniting in furthering the interests of the dear Redeemer's kingdom as *Christians*. O, how it would gladden my heart to witness the least movement amongst our denomination towards a state of more life and devotedness! Mr. Patten's chapel bell is now ringing to call together the people of God to unite in prayer and praise, and I will lay down my pen and go, though I can but ill spare the time, it is so sweet to see a place of worship crowded three times on a week-day. My soul does long for a fresh token of Christ's resurrection, and that he still lives, even by the descent of his blessed Spirit!

"29th.—Yesterday I attended the services at Mr. Patten's, morning and evening. The place was crowded to excess. 'The brooding' of the blessed Spirit seemed to rest upon the place; solemnity seemed to pervade every soul. The prayers were earnest, and the sermons plain, and deeply impressive. To-day is the last of their "Four-day Meeting." Though unwell, I am going to the services this afternoon and evening. These sweet opportunities do not often occur. How have I wished for you, my beloved M—, and all my family. I do long to have them where the Lord is passing by, if so be that he would have mercy on them. It is an inconceivable blessing to be where Jesus is. I wished, as I looked round the place, and saw it crowded in every part with a deeply solemn, attentive, and anxious people, and the pulpit and stairs filled with devoted Ministers of Christ—and felt that the Spirit too was there—I wished dear Mr. B—, who possesses a 'revival spirit,' and our much loved Mr. E—, could have been present; The texts preached from, yesterday, were, 'No man can come unto me, except the Father, who hath sent me, draw him:' and in the evening, 'He was speechless.'

"*Saturday Night.*—I have just returned from Mr. Patten's, and I cannot go to bed till I have told you of the deeply solemn meetings I have attended to-day. In the afternoon, the place, as usual, was overflowing—silent and solemn as eternity—it really seemed none other than the house of God and the gate of heaven. An awful sermon was preached, from John xii. 48. I went again this evening, and was obliged to stand in the aisle the whole service. It seemed, to-night, as if eternity, a solemn eternity, was unfolded to the view. Such deep seriousness—so many drooping heads—so many tears and sighs—the ministers all engaged, even to tears, in imploring and beseeching poor repentant sinners to be reconciled to Christ. All the churches in the Presbyterian denomination are aroused, to give the Lord no rest until he send down a *great blessing!* Poor Mr. Patten seems quite worn out. This whole week has he been engaged, from six o'clock in the morning until nine in the evening; he is a most zealous minister of the Cross. These delightful meetings commence again on Tuesday, and will be continued, as the ministers think the Lord is with them, or, as Mr. Patten said to-night, as they saw the pillar of cloud and of fire moving. It is under such circumstances as these, one loses sight of little petty distinctions, and feels his heart and hand open to all who love our dear Saviour in sincerity and truth. I feel as much love to Mr. Patten as if he were of my own denomination; and when I saw him to night, with his pale, emaciated, anxious countenance, now and then flushed, in his earnestness for the salvation of souls, I thought of the crown which awaits every faithful steward of the mysteries of God. The sermons I have thus far heard in this revival, though they have been solemn, awful, and arousing, have struck me as being defective in one particular—there has been no full and simple unfolding of the nature of the *gospel!* The law, in all its terrors, has been thundered; but had I gone there under deep conviction of soul, I should have trembled, and returned home, without having been led out of myself, simply to trust in the fulness of Christ. That great and lovely feature of the gospel, its *freeness*, I must say, has not been, with one exception, sufficiently enlarged upon; and this is, undoubtedly, a great omission."

The Rev. Dr. Sprague, of Albany, in a letter to a friend in London, dated January 5, 1831, says, "You will be glad to hear that the religious appearances in my congregation, have, of late, become exceedingly interesting, and there is

much to encourage us, with the hope of a speedy and powerful revival. Indeed there is, through this city, and through this whole region, a *degree of attention to religion, which has never existed before!* In the town of Rochester, which contains, probably, about 10,000 inhabitants, 1,500 are supposed to have been the subjects of converting grace within the *last four months.* It is the Lord's doing, and marvellous in our eyes. It is an interesting fact, that this revival has extended to persons of every class, and that it has numbered a large part of its subjects among the *higher classes.* I cannot doubt that, so far as this country is concerned at least, these extraordinary effusions of the Holy Spirit are to be among the principal means used in bringing forward the millennial day."

MINISTERIAL EDUCATION IN NOVA SCOTIA.

"The rapid increase of the population of the British colonies in North America—their value to this country—and their rising importance, both in the scale of nations and as a theatre of benevolent and religious activity, render them an object of lively interest.

"Nova Scotia is especially so, as standing nearest to the mother country, and thus presenting the ground on which many benevolent efforts, of general benefit to all the adjacent colonies, may best be concentrated.

"The population of this province is estimated to be nearly 200,000. United with that of New Brunswick and Prince Edward's Island, two governments immediately adjacent, the amount would probably exceed 300,000. That of the Canadas is estimated at upwards of 500,000.

"Those religious sentiments, currently denominated Evangelical, have obtained pretty extensively among the lower and consequently the more illiterate classes. Among these signal good has been effected by the instrumentality of preachers destitute, for the most part, of all literary advantages, beyond an ability to read and write very imperfectly. It is presumed all intelligent Christians will perceive that, in order to secure and advance the interests of true religion, among those who have already received it, and especially to promote its diffusion among the community generally, it is absolutely requisite to combine a degree of intellectual culture with fervent piety in the persons of religious teachers.

"To effect such union, and for the general purpose of rendering the means of education accessible to all, in a form accommodated to the feelings of evangeli-

cal people, an institution seemed to be wanted in the colonies, where, not only instruction might be obtained at a moderate expense, and a perfect liberality be exercised in the distribution of its advantages, but to which should be secured, so far as is attainable by human wisdom, a government mainly composed of pious men.

To supply this deficiency, a seminary was commenced at Horton, in Nova Scotia, in 1829, and is still quite in its infancy, which, if it shall increase in proportion to the wants of the community, will, it may reasonably be expected, speedily exercise a most wholesome and extensive influence both as a literary and as a theological institution.

"This design was projected at a meeting of the Nova Scotia Baptist Association in 1828, and continues under the guardianship of an Education Society then formed. The principal teacher, at present, is the Rev. John Pryor, a graduate of King's College, in Windsor, Nova Scotia.

"An object has thus been commenced which, however urgently demanded by the state of society and religion, is of a magnitude which exceeds altogether the slender means of the Baptists of Nova Scotia, on whose support the seminary as yet chiefly depends. Among them, property consists principally of lands, whose value amounts to little more than the immediate sustenance of those who cultivate them—and many of these are burdened with heavy mortgages. In addition to this, the animating example and correct feeling shown by the ministers in favour of this Institution do not always equally characterise the people. They stand often on too depressed a level to see the width and the importance of the prospect caught at a higher elevation. Nevertheless, they have contributed a good deal in proportion to their ability. A site for the Seminary has been purchased, and a neat building containing rooms for public instruction is by this time supposed to be finished and occupied.

"The House of Representatives of Nova Scotia have twice voted a sum of money to assist this laudable undertaking, but the Legislative Council negatived the vote. This expression of the favourable feeling of the representative body, may be taken as accrediting the respectability which the Seminary possesses in public estimation; while the loss of the vote may be considered as enhancing its claim to benevolent regard. Still, its beginning must necessarily be small; it is, as yet, but a moderate academy; and pious young men, whose object is the ministry, find it hard to get away from other engagements and maintain themselves at Horton. The present wants of the

Institution at present are—suitable buildings for the accommodation of pupils; for those who come from a distance, ought to be boarded under the eye of the Instructors—a moderate library—an apparatus for illustrating the more useful branches of science—to which may be added, a fund for the maintenance, or to aid, at least, in the maintenance of teachers, so that the contributions of the churches might be employed in assisting pious youth, who intend to devote themselves to the ministry, in the expenses of their education.

"This latter seems a most important object. Once effect a system among the churches, by which they shall be brought to cherish and cultivate their pious youth possessing ministerial gifts, as a rich boon and holy trust confided to them from Heaven; and we see, not only how the destitute churches may be adequately supplied with pastors, but the means also, by which, with God's blessing, missionary ground may be occupied at home, and armies of his servants may go out to possess the remoter and more destitute regions of British America, extending almost interminably into the interior of the great Western Continent. This example, the Christians of the United States are setting, through the immense territory claimed by that Government. Shall those of the colonies be slow to follow in so good a work? Shall the British Islands be backward to encourage the endeavour? Will British Christians, and British friends to light and knowledge, hesitate to lend their aid?"

We have inquired into the constitution of this Institution, and are happy to find that while the laws demand that the majority of its Board of Directors shall be of the Baptist denomination, yet its benefits are open to "persons of any religious denomination;" and there is no specific law requiring that the teachers themselves should belong to that body. The following Baptist and Independent ministers recommend the case to the notice of the public, in which we cordially join.

The Rev. F. A. Cox, LL.D., H. F. Burder, D.D., John Dyer, E. Henderson, D. P., Joseph Hughes, A.M., Joseph Ivimey, Wm. Newman, D.D., Isaac Mann, A.M., John Morrison, Thomas Price, J. Pye, Smith, D.D., Edward Steane.

Contributions, either in money, books, or philosophical apparatus, will be gratefully received by the Rev. A. Crawley, M.A. the Agent, 43, Warwick Street, Regent Street, or may be forwarded to the care of the Rev. J. Dyer, 6, Fen Court, Fenchurch Street.

DEATH OF REV. ROBERT HALL, M. A.
OF BRISTOL

With the deepest emotions of grief we record, that this truly great man and incomparable preacher was removed from the world, to which, for nearly half a century he had been a bright ornament and an extensive blessing, on Monday last, (February 21,) at Bristol, after an illness of a few days, in the sixty-fifth year of his age. He preached on Lord's-day, the 6th inst. two sermons, from Isaiah xxviii. 16. "Behold I lay in Zion for a foundation," &c. These sermons were considered by his congregation "most extraordinary," and he was urgently entreated to publish them; but declined complying with the request, as alas! he had commonly done before, when similar applications were made. On Lord's-day, the 13th, he preached twice; in the morning, from Luke vii. 5. "He loveth our nation, and hath built us a synagogue;" referring in the course of the sermon to the noble instance of generous love to *their* city, recently exhibited by an excellent individual (John Hare, Esq.), the founder of Zion Chapel, and stimulating his own congregation, by that example, to contribute liberally toward a new Baptist Chapel lately erected there. In the evening, he delivered a most powerful, eloquent, and impressive discourse on the Sin of Covetousness, from Luke xii. 15. "Take heed and beware of covetousness." This (we lament to say) was the last time he appeared in the pulpit. On Thursday evening next he was expected to preach the usual sermon preparatory to the administration of the Lord's Supper on the following Sabbath; but after the service had commenced, a message arrived, that he was too ill to be able to do so. From that time the most alarming apprehensions were entertained for the result, and his friends anticipated the fatal termination of his disorder, an affection of the vessels of the heart, of which he

had been previously visited with several attacks. His sufferings were intense, but during the whole of his illness humility and resignation were in lively and constant exercise. On Lord's-day morning (the 20th), he received the last and most violent attack, remaining for a long time speechless. He lingered till four o'clock on Monday afternoon, when he uttered these words, "I have a desire to depart and to be with Christ—Come, Lord Jesus, come quickly!" In a few minutes his prayer was answered, and he was admitted into the immediate presence of that adorable Saviour, whom having ardently loved and faithfully served, he longed to behold "face to face."

Of his brilliant genius, exquisite fancy, and powerful intellect; of his varied endowments, and extensive acquirements, as a scholar, a philosopher, a reasoner, an orator, we should deem it presumptuous were we to attempt either an accurate description, or a laboured eulogy. The superlative merit of his published writings, alas, too few and brief! has been fully appreciated by cotemporaries, and they will probably remain undiminished in public estimation, as unrivalled specimens of English composition to the end of time. But while his praise, as the most eminently gifted preacher and writer of this, or of any preceding age, will long continue to be in *all* the churches, his highest praise is "not of man, but of God." We feel assured, that even before the illuminations of eternity were poured upon his comprehensive mind, what he would himself have reckoned to be such was of a different kind, and of a higher order. The loftiest distinction to which he aspired, the great object of his ambition, he was enabled, in virtue of spiritual influence, derived from a celestial source, by means of humble prayer, to attain, in approving himself a devoted servant of the Most High, a lowly follower of the Lamb, a faithful minister of the Gospel, a holy man of God.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

FAVORS have been received during the past month from the Rev. Dr. J. Pye Smith.—Rev. Thomas Stratton.—Thomas Harper.—Joseph Turnbull.—Thomas Price.—T. Milner.—John Morrison.—John Watson.—Samuel Nichols.—R. Chamberlain.—J. R. Cooper.—James Matheson.—Thomas Seales.—John Jefferson.—Joseph Morison.

Also from Messrs. Joshua Wilson.—T. H. Justice.—Thomas Wilson.—D. C.—I. S. H. "The plea for a Congregational Union" came too late for insertion, but it will appear in our next.

We are compelled to omit several articles of Intelligence, which will appear in our April number.

